An Overview of The Mahdi's ('atfs) Government

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Translator: Mansoor L. Limba

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point

The Shi'ah is waiting for the Living Imam ('atfs) for waiting for his advent is one of the highest forms of worship. From the Shi'ah viewpoint of history, the world will certainly witness the government of justice of the Imam of the Time ('atfs) and tyrannical systems will cease to exist. In An Overview of the Mahdi's Government, the esteemed author deals with an issue that is rarely discussed in the study of Imam al-Mahdi ('atfs). He delves into the manner of the Imam's uprising, government system and .method of rule

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Foreword

In the Name of Allah, the All-beneficent, the All-merciful

The invaluable legacy of the Household (Ahl al-Bayt) of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many .brilliant scholars who have drawn inspiration from this rich and pure resource

It has given many scholars to the Muslim ummah who, following in the footsteps of Imams of the Prophet's Household ('a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions

.and doubts

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defence of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl al-Bayt ('a) and the disciples of their school of thought in its readiness to confront these challenges and .tries to be on the frontline in consonance with the demands of every age

The arguments contained in the works of the scholars belonging to the School of the Ahl al-Bayt ('a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and .wholesome human nature

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shi'ah writers and those who have embraced this sublime .school of thought through divine blessing

The Assembly is also engaged in edition and publication of the valuable works of leading Shi'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household ('a) has offered to the entire .world

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions of the readers

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.and their suggestions and constructive criticism in this area

We also invite scholars, translators and other institutions to assist us in propagating .(the genuine Islamic teachings as preached by the Prophet Muhammad (S

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imam al-Mahdi, His vicegerent on the earth .((may Allah expedite his advent

We express our gratitude to Hujjat al-Islam wa'l-Muslimin Shaykh Najmuddin Tabasi, the author of the present book,(١) and Mansoor Limba, its translator. We also thank our colleagues who have participated in producing this work, especially the staff of .the Translation Office

Cultural Affairs Department

Ahl al-Bayt ('a) World Assembly

Preface

In the Name of Allah, the All-beneficent, the All-merciful

أَلْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ

وَ صَلَّى اللهُ عَلىٰ سَيِّدِنَا وَ نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِيْنَ وَ لَعْنَةُ اللهِ عَلىٰ أَعْدَائِهِمْ أَجْمَعِيْنَ

All praise is due to Allah, the Lord of the worlds, and may the blessings of Allah be upon our Master and Prophet, Muhammad, and his pure progeny, and may the curse .of Allah be upon all their enemies

The region of Shush(٢) had been then newly liberated from the clutches of the infidel Ba'athist forces and the people were gradually returning to the town. At that time, I had the honor to be in the presence of a group of the dear combatants. Given that opportunity, I delivered a series of lectures at the central mosque of that historical city on the topic of the Imam of the Time

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١ - Najmuddin Tabasi, Chashmandazi beh Hukumat-e Mahdi, ٢nd ed., ۴th printing .(Qum: Bustan-e Kitab-e Qum, Summer ١٣٨٢ AHS (٢٠٠٣), ٢٢۴ pages

٢ - Also known as Susa, Shush is an ancient town located in the Iranian western

province of Khuzestan and famous for being the site of the Tomb of Daniel. It was once occupied by the Iraqi forces during the ۸-year Iraqi imposed war on Iran (۱۹۸۰-۸۸). (Trans.)

'Allamah Majlisi') based on the book Bihar al-Anwar compiled by (۱) 'atfs).

At that moment, my attention was drawn to the point that concerning the Imam of the Time ('atfs), notwithstanding the diverse discussions being raised such as the secret behind longevity, the philosophy of occultation (ghaybah), factors leading to the advent and the like, no sufficient research and worthy investigation had been made on the manner of his uprising, system of government and method of rule. As such, I decided to conduct a research on this subject; perhaps, I could offer answers to the questions that everybody, more or less, would pose.

One of the questions that occupy the mind of many people is this: How will the Imam ('atfs) eliminate the various political systems—having different views and capabilities—and establish a unified global system?

How will his administrative system and program operate in which there will be no oppression and tyranny, corruption, and starvation in the world?

This idea prompted me to conduct intensive research and study for four years, and the result of such an endeavor is the book, which is hereby presented to you, dear reader.

In the first part of this book, the state of affairs in the world prior to the advent of the Imam ('atfs)—which is replete with war and killing, destruction and famine, death and disease, tyranny and oppression, and insecurity and aggression—is examined. It is concluded that the people at that time will be in despair with respect to the various doctrines,

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۱- The abbreviation, "'atfs" stands for the Arabic invocative phrase, 'ajjalallahu ta'ala

farajah ash-sharif (may Allah, the Exalted, expedite his glorious advent), which is .(invoked after mentioning the name of Imam al-Mahdi ('atfs

schools and governments each of which will claim to be the proponent of human rights, happiness and salvation; they will lose hope as to the improvement of the undesirable conditions in the world, and will expect a reformer to come to give them .salvation

The second part of the book deals with the manner of the global uprising and revolution of Hadrat(١) Mahdi ('atfs); a movement that will start by his declaration at .the vicinity of the Ka'bah in Mecca

His true followers and companions throughout the world will join him. The central command headquarters will be formed; the army organized; commanders appointed; .and extensive operations conducted

Imam Mahdi ('atfs) will appear and engage in uprooting tyranny and oppression in society. This society is not confined to the land of Hijaz,(٢) the Middle East and Asia; .instead, it is global in scope

Reformation of such a society full of injustice and corruption is indeed not an easy job, and the claimant reformer—the true claimant—would claim a great miracle and this .miracle will be shown by him

The third part of the book touches on the government of the Last Imam ('a). In a bid to rule the world freed from tyranny and corruption as well as to realize the sovereignty of Islam, he will establish a powerful and efficient government through the assistance of his capable companions at his time and the great personalities from among the pious predecessors such as Hadrat 'Isa (Jesus the Messiah) ('a), Salman al-Farsi, Malik al-Ashtar, Salih

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(.Hadrat: The Arabic word Hadrat is used as a respectful form of address. (Trans -١

.Hijaz: the region in Western Arabia that includes Ta'if, Mecca and Medina -۲

a), etc. Albeit, their roles in overthrowing tyrannical governments cannot be') dismissed, their main roles will be in the reconstruction and reformation of the world .(under the aegis of the universal government of Hadrat Mahdi ('atfs

In this preface, what is worth-mentioning, though briefly, is that the present book is made possible by utilizing tens of books—both Sunni and Shi'ah—and studying .hundreds of hadiths in a detailed and well-documented manner

It is hoped that this book, which is an overview—though an inadequate one—of the Islamic society after the advent of the justice-spreader of Muhammad's (S)(۱) Progeny, would be accepted by the Imam of the Time ('atfs), be beneficial to all Muslims who are truly awaiting him throughout the world, and make them ready in .paving the ground for his advent

I beseech God, the Exalted, for the eminent religious authority Imam Khomeini (r)(۲) who showed us a manifestation of the government of Mahdi ('atfs) in Iran, to join the company of the prophets and the Imams ('a); for the success of those serving the Ahl al-Bayt(۳) ('a) and the country of the Ahl al-Bayt, and succor in safeguarding this prototype of the ideal community of Islam. At this juncture, it is necessary to mention :some points

I do not claim to have presented a new subject in this book as the hadiths .۱ mentioned therein have been compiled by the 'ulama' in the past; they have also made conclusions on some cases. The peculiarity of this book, however, lies in trying to

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The abbreviation, "s", stands for the Arabic invocative phrase, sallallahu 'alayhi wa -۱ alihi wa sallam (may God's salutation and peace be upon him and his progeny), which (.is used after the name of the Holy Prophet Muhammad (S). (Trans

The abbreviation, "r" stands for the Arabic invocative phrase, rahmatullah 'alayhi, -۲

rahmatullah ‘alayha, or rahmatullah ‘alayhim (may peace be upon him/her/them), which is used after the names of pious people. (Trans.)

3- Ahl al-Bayt: according to authentic hadiths recorded in both the Sunni and Shi‘ah sources, the term Ahl al-Bayt, and interchangeably Itrah and Al, is a blessed Qur’anic appellation that belongs exclusively to the Prophet, ‘Ali, Fatimah, Hasan, and Husayn (‘a). The members of this Family of five, with the Prophet Muhammad (S) at its head, were the ones alive at the time the Qur’anic verses regarding their virtue were being revealed to the Prophet (S). However, nine other Imams from the descendants of Imam al-Husayn (‘a) are also in this chosen Family, the final one being Imam al-Mahdi (‘a). For further information, visit: http://www.al-islam.org/faq [14]. (Trans.)

present the subjects in a new and simple fashion understandable to laymen and free from technical terms and religious controversies.

2. The interpretations made on quoted hadiths and in places where there are no references indicated are those of the author. As such, through more meticulousness and further research and collation of the hadiths, other subjects can possibly be presented.

3. I also do not claim that all the hadiths quoted in this book are authentic (sahih) and flawless. It has been tried, instead, to quote those that have been regarded by the scholars of hadith (muhaddithin) and authors as reliable. Similarly, in some cases, no discussion about the chain of transmitters (sanad) of the hadiths has been undertaken as I have not been in a position to posit or negate them. In many cases, meanwhile, through a brief tawatur(1) we will find the issuance of authority of the hadith especially those that are traceable from the Ahl al-Bayt (‘a).

4. The hadiths in this book have been compiled prior to the writing and compilation of the book, Mu‘jam Ahadith al-Imam al-Mahdi (‘atfs) (An Anthology of Traditions on Imam Mahdi).(2) Therefore, those who are interested to conduct further research on this matter are advised to refer to that book which, thanks to God, I was able to compile, write and publish.

5. In so many hadiths the words “as-sa‘ah” (the time) and “al-qiyamah” (the uprising)

have been interpreted as the advent (zuhur) of Hadrat Mahdi ('atfs). Thus, the hadiths that indicate the

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By tawatur is meant the multiplicity of the sources of a certain report that leads to -١ certitude in the listener that the report is indeed true. A mutawatir hadith is one which has been reported by so many different chains of transmission that such a number of narrators in every generation would normally not be able to agree on fabricating a (.tradition without the fact of its fabrication becoming known. (Trans

With the cooperation of some seminary scholars, I wrote the said book in five -٢ volumes and was published by the Islamic Sciences Foundation of Qum in ١۴١١ AH. In .the near future, we will review it, God willing

conditions or signs of the "time" and the "uprising" have been presented in this book ."as the signs of the "advent

Some topics of this book require further research notwithstanding the fact that I .۶ have tried to explain them. It is hoped that through the help of God, we could publish .subsequent editions of this book with further research

In the end, as the saying goes, "He who does not extend gratitude to the people does not extend gratitude to the Creator," I have to express my thanks and appreciation to my brothers and friends especially to my two esteemed brothers, Hujjat al-Islam Muhammad Jawad and Hujjat al-Islam Muhammad Ja'far Tabasi for their guidance, and to Hujjat al-Islam 'Ali Rafi'i and Hujjat al-Islam Sayyid Muhammad Husayni .Shahrudi for rewriting and arranging the topics of this book

Najmuddin Tabasi

Qum, ١٣٧٣ AHS

Introduction

When we are in the light, we tend to be less aware of its importance; we appreciate

.its real value only when we are in the darkness

When the radiant sun is shining in the sky, we hardly pay any attention to it, but once it is behind the clouds and living creatures have been denied of its light and warmth .for sometime, only then do we become aware of its value

Similarly, we only feel the urgency for the reappearance of the sun of wilayah (guardianship)(۱) as we become increasingly aware of the undesirable conditions and state of affairs that will occur before the advent and

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۱- For further information on the concepts of guardianship (wilayah) and the guardian (wali/wala), see Murtada Mutahhari, Wilayah: The Station of the Master, trans. Yahya Cooper (Tehran: World Organization for Islamic Services, ۱۹۸۲); Master and Mastership, http://www.al-islam.org/mastership [۱۵]. (Trans.)

realize the difficult conditions of the time. A general description of that period, as :narrated in the traditions, is as follows

Prior to the advent of the Imam of the Time ('atfs), sedition and chaos, anarchy and insecurity, oppression and injustice, unfairness and unjust dealing, as well as killing .and aggression will prevail and encompass the entire world

Bloody wars will break out between various nations and peoples of the world and massacred bodies will be strewn everyhere. Unjust killing will reach such a proportion that there will be no home or family that will not have lost one or many loved ones. On .account of wars, two out of every three men and youth will be killed

Personal and financial security will be greatly diminished, rendering the roads and highways unsafe. Fear, dread and anxiety will become widespread while early and untimely deaths will increase. Innocent children will be killed due to the worst kinds of tortures inflicted by tyrant rulers. Pregnant women will be violated in the streets and .public places

Contagious and deadly diseases—perhaps resulting from the stench of rotting corpses or the use of biological and chemical weapons—will spread. Scarcity of food items, overcharging and famine will make daily life difficult. There will be no germination, growth and blossoming of plants. There will be no rain, or it will come at inopportune times, and therefore, cause destruction. Life will become so difficult that .some people will sell their wives and daughters in exchange for a little food

Under

p:۹

such exacting circumstances, hopelessness will prevail among men and many will consider death to be the best divine gift. At that time, one who passes by a dead body or a grave will whisper to himself: "How I wish I were like him so that I could be free "!from this life of abjectness

At that time, no power, organization or system will be able to prevent all those undesirable occurences, and punish the tyrants and the powerful for their nefarious acts. No cry for the deliverance of the people will be heard. All the self-assumed champions of human salvation will prove to be traitors and liars, and thus be marginalized, and the people will hope only for a divine savior and a miracle from .heaven

At that time when hopelessness has enveloped the entire human race, by divine grace and mercy, Mahdi the Promised One, will reappear after long years of occultation and waiting, for the salvation of mankind; glad tidings from heaven will be heard throughout the world: "O people of the world! The era of the rule of tyrants has ended and the government of divine justice has begun. The Mahdi has come!" This heavenly voice will breathe the spirit of hope into the hearts of mankind and give .relief to those who were deprived and oppressed

Yes, by grasping these points, one can realize the exigency of the emergence of the divine savior and comprehend the importance and value of the justice-spreading .(government of al-Mahdi (‘atfs

At this point, we

p: ١٠

will examine in five chapters the chaotic conditions of the world prior to the advent of .the Imam (‘a) from the viewpoint of hadiths

(Part ١: The World before the Advent of Imam al-Mahdi (‘atfs

Governments

point

With governmental support, tenets of religions and schools of thought could be implemented in society. Because of this, every group wants to establish a government in order to attain and implement its own objectives. Islam, which is the most superior heavenly creed, also pursues the establishment of an Islamic government and it considers the formation and preservation of the government of truth as one of the .highest religious duties

The Noble Prophet of Islam (S) exerted all his efforts in establishing an Islamic government and strove to lay its foundation in the city of Medina. After his death—despite the inspiration of the infallible Imams (‘a) and the distinguished ‘ulama’ to continue this Islamic government—the governments that came into being, with the exception of a very few cases, have not been divine, and till the time of the advent of .Hadrat Mahdi (‘a) most governments will be based on falsehood

The hadiths that have been transmitted to us from the Prophet (S) and the Imams (‘a), describe the governments prior to the uprising of al-Mahdi (‘atfs) in general terms. .We will now point out some of their characteristics

The Despotism of Governments

One of the ills which human society will suffer before the advent of the Imam (‘a) is injustice and tyranny perpetrated by governments against the people. In this regard, (the Messenger of God (S

said: “The world will be filled with tyranny and injustice such that there will be fear and war in every house.”(۱)

Hadrat ‘Ali (‘a) said: “The world will be filled with tyranny and injustice such that there will be fear and grief in every house.”(۲)

Imam al-Baqir(۳) (‘a) said: “Hadrat Qa’im(۴) (‘a) will not rise up except at a time full of fear and dread.”(۵)

This fear and dread will mostly stem from the rule of despotic and obstinate rulers in the world before the advent of al-Mahdi (‘a).

In this regard, Imam al-Baqir said: “The Mahdi (‘a) will rise up at a time when the helm of affairs would be in the hands of tyrants.”(۶)

Ibn ‘Umar said: “(At the end of time) a noble man having wealth and children will wish for death because of the suffering and adversity he will experience from the rulers.”(۷)

It is worthy of note that the followers of the Prophet (S) will suffer not only from the aggression and encroachment of alien powers but also from their own despotic and self-centered governments in such a way that the earth, notwithstanding its expanse, will become too small for them. Instead of experiencing a sense of freedom, they will feel that they are in bondage. Even now in the Muslim world many leaders in Muslim countries are not on good terms with Islam and the Muslims are alien to them.

In this context, it is thus narrated in the hadiths:

The Noble Messenger of Islam (S) said: “At the end

۱- Ibn Abi Shaybah, Musannif, vol. ۱۵, p. ۸۹; Kanz al-‘Ummal, vol. ۱۴, p. ۵۸۴.

۲- Ibn Kanz al-‘Ummal, vol. ۱۴, p. ۵۸۴; Ihqaq al-Haqq, vol. ۱۳, p. ۳۱۷.

۳- Imam Muhammad al-Baqir: the fifth Imam from the Holy Prophet’s Progeny. He

was born in ۵۷ AH/۶۷۵ CE and spent most of his life in Medina, until his martydom there in ۱۱۴ AH/۷۳۲ CE. See Baqir Sharif al-Qarashi, The Life of Imam Mohammed al-Baqir, trans. Jasim al-Rasheed (Qum: Ansariyan Publications, ۱۹۹۹). (Trans.)

۴- Qa'im: one of the honorific titles of Imam al-Mahdi ('a), which literally means "the one who rises or stands up". (Trans.)

۵- Shajari, Amali, vol. ۲, p. ۱۵۶. See also Nu'mani, Ghaybah, p. ۲۵۳; Tusi, Ghaybah, p. ۲۷۴; A'lam al-Wara, p. ۴۲۸; Mukhtasar Basa'ir ad-Darajat, p. ۲۱۲; Ithbat al-Hudah, vol. ۳, p. ۵۴۰; Hilyah al-Abrar, vol. ۳, p. ۶۲۶; Bihar al-Anwar, vol. ۵۲, p. ۲۳; Bisharah al-Islam, p. ۸۲; 'Aqd ad-Durar, p. ۶۴; Al-Qawl al-Mukhtasar, p. ۲۶; Muttaqi Hindi, Burhan, p. ۷۴; Safarini, Lawa'ih, vol. ۳, p. ۸.

۶- Ibn Tawus, Malahim, p. ۷۷.

۷- 'Aqd ad-Durar, p. ۳۳۳.

of time, a great calamity—greater than which has not been heard of—will be experienced by my ummah(۱) in such a manner that the vastness of the earth will become narrow for them, and the earth will be filled with injustice and despotism to such an extent that the believer will not find a sanctuary in which he could seek refuge."(۲)

Some hadiths have emphasized the Muslims' entanglements with self-centered leaders and give glad tidings of the advent of a universal savior after the rule of oppressive rulers. This set of hadiths has made mention of three types of government that will emerge after the Noble Messenger of Islam (S). These three types of government are the following: the caliphate, the emirates and kingdoms, and finally the tyrants.

The Noble Prophet (S) said: "After me the caliphate will rule; after the caliphs the emirs will come, followed by kings, and after them tyrants and oppressors will rule, then the Mahdi ('atfs) will reappear."(۳)

The Composition of States

If those who administer the government are righteous and efficient individuals, the people will live in comfort and ease. However, if unworthy individuals rule, the people

will naturally experience suffering and agony. It is exactly the same condition which will prevail in the period prior to the advent of Hadrat Mahdi (‘atfs). At that time, states will be formed by treacherous, transgressing and oppressive individuals.

The Noble Prophet of Islam (S) said: “A time will come when rulers will be oppressors; commanders will be treacherous; judges will be

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۱ – Ummah: the entire Islamic community without territorial or ethnic distinction. (Trans.)

۲- Hakim, Mustadrak, vol. ۴, p. ۴۶۵; ‘Aqd ad-Durar, p. ۴۳; Ihqaq al-Haqq, vol. ۱۹, p. ۶۶۴.

۳- Al-Mu‘jam al-Kabir, vol. ۲۲, p. ۳۷۵; Al-Isti‘ab, vol. ۱, p. ۲۲۱; Firdaws al-Akhbar, vol. ۵, p. ۴۵۶; Kashf al-Ghumah, vol. ۳, p. ۲۶۴; Ithbat al-Hudah, vol. ۳, p. ۵۹۶.

transgressors; and ministers will be tyrants.”(۱)

The Influence of Women on Governments

Another problem that is discussed concerning governments during the end of time is the dominance and influence of women, who will either directly rule over the people or subject the rulers under their sway. This subject has various ramifications. In this regard, Hadrat ‘Ali (‘a) said: “A time will come when corrupt and adulterous individuals will live in coquetry and bounty and the ignoble will acquire position and status while the just men will become weak.” It was asked: “When will this period come to pass?” He said: “It is at the time when women and bondswomen take charge of the affairs of the people and youngsters become rulers.”(۲)

The Rule of the Young

Rulers are supposed to be well-experienced and good managers in order for the people to live in comfort and ease. If, in their stead, youngsters or feebleminded people would take charge of affairs, one should seek refuge in God from the evil of the sedition (fitnah) that will arise.

:In this regard, it will suffice to mention two hadiths

The Noble Prophet (S) stated: "Seek refuge in God from the first seventy years and the rule of youngsters."(۳)

Sa'id ibn Musayyib said: "A sedition (fitnah) will come to pass and its beginning will be the game of the young."(۴)

The Instability of Governments

A government with political stability is the one capable of serving the people of a country, for if it is in a state of continuous change, it would be incapable of .undertaking great tasks in the country

The governments at

۱- Shajri, Amali, vol. ۲, p. ۲۲۸.

۲- Al-Kafi, vol. ۸, p. ۶۹; Bihar al-Anwar, vol. ۵۲, p. ۲۶۵.

۳- Ahmad ibn Hanbal, Musnad, vol. ۲, pp. ۳۲۶, ۳۵۵, ۴۴۸.

۴- Ibn Tawus, Malahim, p. ۶۰.

the end of time will be in a shambles, and sometimes a government will assume office at the beginning of the day and will be removed by sunset. In this regard, Imam as-Sadiq(۱) ('a) said: "How will you be when there would be no Imam to guide; would you remain without knowledge and learning; and be fed up with each other? (It will be) the time when you would be put to a test and the good and the bad from among you will be separated from each other and the chaff shall be separated from the grain. At that time swords will be sheathed and unsheathed alternately while war will be a blaze. A government will assume office at the beginning of the day and will be deposed and removed with bloodshed by the end of the day."(۲)

The Impotence of Powers in Administering Countries

Before the advent of the Imam of the Time ('atfs), repressive governments will be weakened and this will pave the way for the people's acceptance of the global government of Hadrat Mahdi. In this regard, Imam as-Sajjad(۳) ('a) has said :(concerning the noble ayah (verse

(حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا)

When they see what they are promised, they will then know who is weaker in" (supporters and fewer in numbers."(۴

The promise that has been given in this verse is related to Hadrat Qa'im ('a), his" companions, supporters, and enemies. At the time when the Imam of the Time rises up, his enemies will be the weakest

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Ja'far ibn Muhammad ('a) entitled, as-Sadiq (The Truthful)," is the sixth Imam from -۱ the Prophet's Progeny (۸۳-۱۴۸ AH). Many Sunni and Shi'ah 'ulama and scholars attended his classes and seminars. Narrators of tradition have quoted the number of Imam as-Sadiq's students as four thousand. The socio-economic conditions of his time necessitated that great efforts be made by His Holiness in the areas of expanding authentic and original Islamic teachings and in the training and education of faithful students. For this reason the books of tradition and other books quote and cite more traditions from Imam Ja'far as-Sadiq than from any other of the infallible Imams. See Shaykh Mohammed al-Husayn al-Muzaffar, Imam Al-Sadiq, trans. Jasim (.al-Rasheed (Qum: Ansariyan Publications, ۱۹۹۸). (Trans

.Kamaluddin, vol. ۲, p. ۳۴۸ -۲

As-Sajjad: It refers to 'Ali ibn al-Husayn, the fourth Imam from the Holy Prophet's -۳ Progeny, who is likewise known as Zayn al-'Abidin (Chief of the Worshippers) (۶۵۸-۷۱۲ CE). The son of Imam Husayn by the daughter of Yazdgird, the last Sassanid king of Iran, he was not able to carry arms at Karbala because of illness, and thus he was saved the fate of his three brothers. For most of his life he lived in seclusion in Medina, having contact with only a few select followers. His piety—which is reflected in his

prayers whose compilation is known as Sahifah as-Sajjadiyyah—is proverbial. He is (.buried in the Baqi‘ cemetery in Medina. (Trans

Surah al-Jinn ۷۲:۲۴. In this volume, the translation of Qur’anic passages is adapted -۴ from Sayyid ‘Ali Quli Qara’i, The Qur’an with a Phrase-by-Phrase English Translation (.(London: Islamic College for Advanced Studies Press, ۲۰۰۴). (Trans

(of enemies and will have the least number of forces and armaments.”(۱)

The Religious Condition of the People

point

In this chapter, we will examine the religious condition of the people prior to the advent of the Imam of the Time (‘atfs). It can be understood from the hadiths that during those days, Islam and the Qur’an will remain in name only while the Muslims will be Muslims only superficially. The mosques will no longer be centers for guiding and admonishing the people. The jurists (fuqaha) at that time will be the worst jurists .on the face of the earth while religion will be bartered for a trivial price and paltry sum

Islam and the Muslims

Islam means submission to the will and orders of God. Islam is the most superior and the best religion which ensures the felicity of mankind in this world and in the hereafter. However, that which is valuable is the implementation of the precepts of Islam and the Qur’an. At the end of time, everything will be the contrary. In other .words, nothing will be left of Islam but its name

The Qur’an will be present in society, but nothing of it will remain except the script written on its pages. The Muslims will be Muslims only in name and no semblance of Islam will be found in them. The Noble Prophet of Islam (S) said: “A period will come to pass for my ummah in which nothing will be left of Islam but its name, and there will be no trace of the Qur’an

Al-Kafi, vol. ۱, p. ۴۳۱; Nur ath-Thaqalayn, vol. ۵, p. ۴۴۱; Ihqaq al-Haqq, vol. ۱۳, p. ۳۲۹; -۱ .Yanabi' al-Mawaddah, p. ۴۲۹; Al-Muhajjah, p. ۱۳۲

but its form and outline. The Muslims will be called Muslims in name but of all the (people they will be the most alien to Islam."(۱

Imam as-Sadiq ('a) said: "A time will soon come to pass when the people will not recognize God and will not know the meaning of monotheism at such a time the Dajjal ((the Anti-Christ) will appear."(۲

The Mosques

The mosque is the place for the worship of God, religious preaching, and guiding and enlightening the people. During the early period of Islam, even important administrative work would be carried out in the mosques. Jihad would be planned .there, and man would realize spiritual ascension (mi'raj) from the mosque

But during the end of time, mosques will lose their importance, and instead of being centers for religious teaching, propagation and enlightenment, only their number and splendor will increase, even when they will be cut off from the believers. The Prophet of God (S) said: "During that time the mosques will be beautiful and flourishing but (they will be devoid of guidance and enlightenment."(۳

(The Jurists (fuqaha

The scholars and the 'ulama' of Islam are the protectors of God's religion on earth, and the guidance and enlightenment of the people lies upon their shoulders. By enduring great difficulties, they deduce religious matters from the fundamental sources of the religion and present them to the people. At the end of time, however, .'the situation will change, and the 'ulama' of those days will be the worst 'ulama

In this regard, the Messenger

.Thawab al-A'mal, p. ٣٠١; Jami' al-Akhbar, p. ١٢٩; Bihar al-Anwar, vol. ٥٢, p. ١٩٠ -١
.Tafsir Furat, p. ۴۴ -٢
.Bihar al-Anwar, vol. ٢, p. ١٩٠ -٣

of God (S) said: "The jurists (fuqaha) of those days will be the worst jurists under heaven. Sedition and chaos will start from them and will also return to them."(١) Perhaps, it alludes to court-affiliated scholars who justify the crimes of tyrant kings .and self-centered rulers, giving them an Islamic twist

It also includes those who are ready to compromise with every offender and criminal such as Wahhabi(٢) preachers on the payroll of kings who regard it as unlawful to struggle against America and Israel, and those who did not speak out against the crimes of Israel and justified the crimes of the Wahhabis in killing pilgrims to the House of God by citing Qur'anic verses and hadiths.(٣) Yes, it must be said that they are the worst fuqaha from whom seditions have started and to whom they will also .return

The Desertion of Religion

Another sign of the end of time is the people's desertion of religion. One day, Imam Husayn ('a) came to the Commander of the Faithful (Imam 'Ali) ('a) while a group of people were sitting around him. 'Ali ('a) said to them: "Husayn is your chief. The .Messenger of Allah has called him sayyid (master) and chief

From among his progeny a man will rise up who resembles me in appearance and character. He will fill the world with justice and equity just as it had been full of injustice and oppression." It was asked: "When will this uprising occur?" He said: "Alas! It will be at the time when

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.Thawab al-A'mal, p. ٣٠١; Jami' al-Akhbar, p. ١٢٩; Bihar al-Anwar, vol. ٥٢, p. ١٩٠ -١
Wahhabi: follower of Muhammad ibn 'Abdul-Wahhab, the founder of the Wahhabi -٢ sect. For information on Wahhabism, see Ayatullah Ja'far Subhani, Wahhabism

(Tehran: Naba' Organization, ۱۹۹۶); http://www.al-islam.org/wahhabism-ayatullah-(.jafar-subhani [۱۶] . (Trans

۳- It refers to the Sa'udi massacre, in the ۱۹۸۷ Hajj, of hundreds of mostly Iranian pilgrims in Mecca at the order of America under the pretext that "The Iranians wanted to take out the Black Stone of the Ka'bah and bring it to Qum!" as parroted by the (.Wahhabi 'ulama' throughout the Muslim world. (Trans

you would abandon religion in the same manner that a wife would take off her clothes (for her husband."(۱)

The Selling of Religion

If a person's life is in danger, he becomes obliged to sacrifice his property in order to save his life. If his religion is in danger, however, he must sacrifice his life in order to save his religion. At the end of time, however, religion will be sold for a miserable price, and those who were believers in the morning will become infidels by the .afternoon

In this regard, the Messenger of God (S) has said: "Woe to the Arabs for the evil that is approaching them. Seditions, like nighttime, are dark and gloomy. A man would be a believer in the morning and an infidel at sunset. A group will sell their religion for a trivial profit and a miserable amount. Anyone at that time who will cling steadfastly to his religion would be like one who will take an ember from the fire or squeeze a thorn (in his hands."(۲)

(Morality before the Advent of Imam al-Mahdi ('atfs

point

The weakening of the foundations of the family, of kinship and friendship; the coldness of human feelings and heartlessness are among the salient characteristics .of the end of time

The Coldness of Human Feelings

The Noble Messenger of Islam (S) thus described the state of affairs of those days

from the emotional perspective: "In those days the elders will not have mercy upon subordinates and the young, while the powerful will not have pity on the weak. At that ,time

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.Ibn Tawus, Malahim, p. ١۴۴ -١
.Ahmad ibn Hanbal, Musnad, vol. ٢, p. ٣٩٠ -٢

(God will give permission to him (al-Mahdi) to rise up and reappear."(١

He also said: "The Day of Resurrection (yawm al-qiyamah) shall not take place unless the time would come when a man (out of intense poverty) would look toward his kith and kin, and swear that they are his relatives to receive help from them, but they will give nothing to him. One will seek help from his neighbor and appeal to the right of (neighborliness, but his neighbor will not render him any assistance."(٢

The Prophet (S) also said elsewhere: "Among the signs of the Day of Resurrection is (bad treatment between neighbors and severance of the bonds of kinship."(٣

Since in some hadiths the word "as-sa'ah" (the time) has been interpreted as the advent of Imam Mahdi ('atfs),(۴) I interpreted the hadiths on the "signs of the time" ."(asharat as-sa'ah) as the "signs of the advent

Moral Corruption

It is possible for any kind of deviation and corruption to be tolerated somehow except sexual promiscuity, which is very unpleasant and intolerable for dignified and noble people. Among the vilest and most hazardous deviations with which the society prior to the advent of the Imam of the Time ('atfs) will be afflicted would be family .insecurity and moral turpitude

At that time, corruption and moral laxity will spread remarkably. The animalistic acts of pseudo-humans will no longer be seen as indecent and obscene due to the extent of the corruption, and these acts will gradually appear

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۱- Bihar al-Anwar, vol. ۵۲, p. ۳۸۰; vol. ۳۶, p. ۳۳۵.

۲- Shajari, Amali, vol. ۲, p. ۲۷۱.

۳- Akhbar Isbahan, vol. ۱, p. ۲۷۴; Firdaws al-Akhbar, vol.۴, p. ۵; Ad-Durr al-Manthur, vol. ۶, p. ۵۰; Jam' al-Jawami', vol. ۱, p. ۸۴۵; Kanz al-'Ummal, vol. ۱۴, p. ۲۴۰.

۴- See Tafsir Qummi, vol. ۲, p. ۳۴۰; Kamaluddin, vol. ۲, p. ۴۶۵; Tafsir Safi, vol. ۵, p. ۹۹; Nur ath-Thaqalayn, vol. ۵, p. ۱۷۵; Ithbat al-Hudah, vol. ۳, p. ۵۵۳; Kashf al-Ghumah, vol. ۳, p. ۲۸۰; Shafi'i, Al-Bayan, p. ۵۲۸; As-Sawa'iq al-Muhriqah, p. ۱۶۲. For information on the terms, yawm az-zuhur, yawm al-karrah and yawm al-qiyamah, see Tafsir al-Mizan, vol. ۲, p. ۱۰۸.

as natural and normal. Corruption will be so widespread that it would be hard to find anyone who could or would want to prevent it.

The celebration of ۲,۵۰۰ years of the Iranian monarchy in ۱۹۷۱ during the rule of Muhammad Rida Pahlavi in which extremely obscene scenes of animalistic life had been presented under the guise of "Shiraz Arts" earned the condemnation of the Islamic society of Iran. During the time prior to the advent of Imam Mahdi ('a), however, there will be no such protests and the only gesture of protest will be this: "Why were such indecent acts undertaken in the middle of the crossroads?" This is the highest form of forbidding evil that will be undertaken and such a person will be the most pious of his time.

Now, let us look at the hadiths in order to comprehend the profundity of the tragedy of the loss of Islamic values and the spread of corruption at that time. The Messenger of Allah (S) said: "The Day of Resurrection will not commence unless a woman would be openly taken away from her guardian in broad daylight and be molested in public in the middle of the road and no one would condemn and prevent this. The best among the people is he who will say: 'I wish you would have gone a bit away from the middle of the road and done your work!'" (۱)

He (S) also said: "I swear to the One in Whose hand is

.Iqd ad-Darar, p. ۳۳۳; Hakim, Mustadrak, vol. ۴, p. ۴۹۵' -۱

the life of Muhammad (S) that this ummah will not vanish until such a time when man would ambush a woman like a wild lion and molest her. The best among the people is he who will say: 'I wish you would have hidden her behind this wall and did not do such a thing in public'."(۱)

Elsewhere, he (S) said: "Those men, being like animals, will fight one another in the middle of the road, and then one of them will publicly molest the other one's mother, sister and daughter in the middle of the road. Thereafter, he will let others molest them, and they, one after the other, will do this lewd act. But no one will condemn this lewd act or change it. The best among them would be he who will say: 'It would have been better if you would have been far from the highway and away from the public eye'."(۲)

The Spread of Immodest Acts

Muhammad ibn Muslim said: "I asked Imam al-Baqir ('a): 'O son of the Messenger of Allah! When will the Qa'im from among you appear?'" The Imam said: "It will be at the time when men would resemble women and women would act like men; at the time when men would suffice themselves with men (i.e. they would do sodomy), and so would women with other women (i.e. they would engage in lesbianism)."(۳)

Another hadith with the same content has been reported from Imam as-Sadiq ('a).(۴)

Abu Hurayrah also reported from the Prophet (S), thus: "The

Al-Mu'jam al-Kabir, vol. ۹, p. ۱۱۹; Firdaws al-Akhbar, vol. ۵, p. ۹۱; Majma' az-Zawa'id, -۱ .vol. ۷, p. ۲۱۷

.Ibn Tawus, Malahim, p. ۱۰۱ -۲

.Kamaluddin, vol. ۱, p. ۳۳۱ -۳

۴- Mukhtasar Ithbat ar-Raj'ah, p. ۲۱۶; Ithbat al-Hudah, vol. ۳, p. ۵۷۰; Mustadrak al-Wasa'il, vol. ۱۲, p. ۳۳۵.

Day of Resurrection shall not come to pass until such time when men would vie with one another in committing indecent acts; the same would be the case with women."(۱)

Other hadith with the same content has also been reported.(۲)

The Desire for Less Children

The Prophet of Islam (S) said: "The Day of Resurrection shall not come to pass until such time when someone who has five children would wish for four while one who had four children will say: "I wish I had three!" The one having three children would wish for two, one with two children would wish for one child, and the one with a single child would thus say: "I wish I had no child!"(۳)

He (S) said in another hadith: "A time will come when a man would begrudge having a smaller number of children just as you are now begrudging more children and properties; so much so that one of you will pass by the grave of his brother and wish to be in his place (that he was also dead)—just as animals will wish for a place in the meadow—and he will say: "How I wish I were in his stead!" And this statement is not on account of eagerness to meet the Lord and because of the good deeds he has done before; instead, it is due to the calamities and adversities that will befall him."(۴)

He (S) also said elsewhere: "The Day of Resurrection shall not come to pass unless offspring would decrease in number."(۵) In this

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۱- Firdaws al-Akhbar, vol. ۵, p. ۲۲۶; Kanz al-'Ummal, vol. ۱۴, p. ۲۴۹.

۲- (a) Al-Kafi, vol. ۸, p. ۳۹; Bihar al-Anwar, vol. ۵۲, p. ۲۵۷; Bisharah al-Islam, p. ۱۳۳. (b) Al-Kafi, vol. ۸, p. ۳۸; Bihar al-Anwar, vol. ۵۲, p. ۲۵۷. (c) Bisharah al-Islam, p. ۷۶; Ilzam an-Nasib, p. ۱۲۱. (d) Al-Kafi, vol. ۸, p. ۳۸; Bihar al-Anwar, vol. ۵۲, p. ۴۵۷. (e) Al-Kafi, vol. ۸, p. ۳۸. (f) Bisharah al-Islam, pp. ۳۶, ۷۶, ۱۳۳. (g) Bisharah al-Islam, p. ۲۳; Ilzam an-Nasib, p. ۱۸۱.

.Firdaws al-Akhbar, vol. ۵, p. ۲۲۷ -۳

.Mu‘jam al-Kabir, vol. ۱۰, p. ۱۲ -۴

Ash-Shi‘ah wa’r-Raj‘ah, vol. ۱, p. ۱۵۱; Firdaws al-Akhbar, vol. ۵, p. ۲۲۱; Al-Mu‘jam al- -۵ .Kabir, vol. ۱۰, p. ۲۸۱; Bihar al-Anwar, ۳۴, p. ۲۴۱

hadith the phrase, “al-walad ghayzan” means abortion and contraception, but the .word “ghayzan” in another hadith means worry, agony, suffering, and resentment

In other words, by practicing abortion and contraception at that time, the people will prevent increase in the number of children. It can also mean that having a child would make one sad, anxious and furious. Perhaps, it would be due to extreme economic problems, the spread of diseases among children, the lack of facilities, and the .propaganda and encouragement to have fewer children, or other factors

The Increase in the Number of Families without Guardians

The Messenger of Allah (S) said: “One of the signs of the Day of Resurrection is the decrease in the number of men and the increase in the number of women to such an (extent that there will be one guardian for every fifty women.”(۱

Perhaps, this condition will result from the deaths of men in the successive and .protracted wars that will occur

He (S) also said: “The Day of Resurrection shall not come to pass until such a time when thirty women will be in pursuit of one man, and each of them would request him (to marry her.”(۲

He (S) also said in another hadith: “Allah will separate His Friends and chosen ones from the rest so as to make this earth devoid of the hypocrites and misguided as well as their children. A time shall come when fifty women will face a single man. One will say: “O servant of God! Take me.” The other one will say: “Give

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Tayalisi, Musnad, vol. ۸, p. ۲۶۶; Ahmad ibn Hanbal, Musnad, vol. ۳, p. ۱۲۰; Tirmidhi, -۱

Sunan, vol. ۴, p. ۴۹۱; Abu Ya'li, Musnad, vol. ۵, p. ۲۸۳; Hilyah al-Awliya', vol. ۶, p. ۲۸۰; .Dala'il an-Nubuwwah, vol. ۶, p. ۵۴۳; Ad-Durr al-Manthur, vol. ۶, p. ۵۰

.Firdaws al-Akhbar, vol. ۵, p. ۵۰۹ -۲

(me refuge."(۱

Anas narrated: The Prophet (S) said: "The Day of Resurrection shall not come to pass until such a time when (on account of the death of men and the plentitude of women) a woman would find a pair of shoes along the way and (out of remorse and disappointment) she would say: "This pair of shoes belonged to a man!" At that time, (there will be one guardian for every fifty women."(۲

Anas said: Wouldn't you like me to narrate a hadith I heard from the Prophet (S)? The (Prophet (S) said: "Men will die while women will remain."(۳

(Security before the Advent of Imam al-Mahdi ('atfs

Chaos and Insecurity

Because of the aggression of the big powers, the security of small governments and weak nations will decline, and freedom and security will be rendered meaningless. The powers dominant in the world will make life so difficult for weak nations and will intensify violating the rights of nations so much that they will not even allow people to !breathe

The Noble Prophet (S) described that period in this manner: "The ummahs (the followers of other creeds and schools) will take hostile action against you just like the hungry rushing to a food container." Someone said: "Will we be attacked because we "?will be a minority at that time

The Prophet said: "Your number at that time will be many but you will become just like paper tigers. God will remove your majesty and grandeur from the hearts of your enemies and sluggishness will dominate your hearts." Someone asked: "O Messenger of

.Mufid, Amali, p. ۴۴; Bihar al-Anwar, vol. ۵۲, p. ۲۵۰ -۱
.Aqd ad-Durar, p. ۲۳۲; Firdaws al-Akhbar, vol. ۵, p. ۲۲۵' -۲
.Ahmad ibn Hanbal, Musnad, vol. ۳, p. ۳۷۷ -۳

Allah! What is the cause of this sluggishness and weakness?" He (S) said: "Love of the world and abhorrence of death."(۱)

These two undesirable traits mentioned by the Noble Messenger are enough to prevent a nation from attaining freedom and defending its values, and make them used to an ignominious life under any circumstance even to the extent of losing their religion and the principles of their school (maktab).

The Messenger of Allah (S) said: "The advent of al-Mahdi ('atfs) will be at the time when the world would be in chaos and full of turmoil and disorder with one group rising up against another; neither would the elder be merciful toward the young nor would the powerful have pity on the weak. In such a time God will grant him permission to rise up (qiyam)."(۲)

Insecurity of the Highways

The extent of the chaos, insecurity and cruelty will also include the highways. At that time, God will raise up al-Mahdi and he will capture the strongholds of misguidance from the hands of the powerful. The Promised Mahdi ('atfs) will not only take control of formidable citadels, but he will also conquer hearts blinded to the recognition of the truth and spirituality, and prepare them to accept these truths.

In addressing his beloved daughter, the Messenger of Allah (S) said: "I swear to God Who has chosen me in truth! Verily, the Mahdi of this ummah is from the progeny of al-Hasan and al-Husayn ('a). At the time when anarchy and confusion would envelop the

Tayalisi, Musnad, p. ۱۳۳; Abu Dawud, Sunan, vol. ۴, p. ۱۱۱; Al-Mu'jam al-Kabir, vol. ۲, -۱

.p. ۱۰۱

.Ibid., vol. ۵۲, p. ۱۵۴ -۲

whole world; when seditions would arise (one after the other); when highways and roads would become insecure and groups attack each other; when neither would the old have mercy on the young nor the young respect the old; at that moment God would let a person from the progeny of these two (Imams Hasan and Husayn ('a)) rise up to capture (and destroy) the strongholds of misguidance and conquer hearts that have been covered by the veil of ignorance and unawareness (and have been .(deprived of recognizing the truths

He will rise up at the end of time—just as I rose up at the beginning of time—and fill (the world with justice and equity just as it had been full of injustice and oppression."(۱

Horrendous Crimes

The crimes of oppressors and leaders throughout history have been very dreadful and horrible. The pages of history are replete with oppression, injustices and crimes perpetrated by tyrannical and bloodthirsty rulers such as Genghis Khan, Hitler and .Attila(۲) against weaker nations

Yet, the crimes that will be committed in the world prior to the advent of Imam Mahdi ('atfs) are among the most horrifying crimes that can ever be imagined. The execution of very young boys on the gallows; the burning of children and dipping them into molten liquids; cutting human beings into pieces by iron saws, axes, and mills are among the painful actions that governments which regard themselves as champions of human rights will perpetrate. It is the occurrence of such barbarities

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Aqd ad-Durar, p. ۱۵۲; Bihar al-Anwar, vol. ۵۲, pp. ۱۵۴, ۲۶۶; Ihqaq al-Haqq, vol. ۱۳, p.' -۱ ۱۱۶; Al-Arba'un Hadithan, (Abu Na'im) Dhakha'ir al-'Uqba, p. ۱۳۵; Yanabi' al-.Mawaddah, p. ۴۲۶

It refers to Attila, called the Scourge of God (circa ۴۰۶-۵۳ CE) and king of the Huns -۲

(circa ۴۳۳-۵۳ CE), who is called Etzel by the Germans and Ethele by the Hungarians. (.Trans

that will manifest the importance of the government of Hadrat Mahdi ('atfs)—based .on the description of the hadiths—as the sanctuary of the deprived

Imam 'Ali ('a) described the painful events of that period in this manner: "Verily, the Sufyani will commission a group to gather the children in a certain place. Then, he will heat the oil to be used in burning them. The children will say: 'If our fathers were opposing you, what is our sin in that we have to be burnt?' He will select two children with the names of Hasan and Husayn and will hang them on the gallows. Thereafter, he will proceed toward Kufah and behave the same way toward the children there, .hanging two children with these same names at the door of Kufah Mosque

From there he will go out and commit crimes again. While having a spear in his hand, he will pick up a pregnant woman and turn her over to one of his supporters and order him to molest her in the middle of the road. After the molestation, he will rend asunder her stomach and take out the fetus, and nobody would be able to change such a (horrible condition."(۱

Imam as-Sadiq ('a) said: "...God has completed His mercy by means of the son of the Prophet's daughter ('a); the same person who has the perfection of Musa (Moses), the reverence of 'Isa (Jesus) and the patience and fortitude of Ayyub (Job). My fellows! During the period (prior to) his advent

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.Iqd ad-Darar, p. ۹۴; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۱۵۵' -۱

there shall be despised and abject people and their heads, just like the heads of the .(Turks and the people of Daylam, will be given as gifts (to despotic rulers

They would be killed and burnt as well as terrorized, scared and intimidated. The earth would be colored with their blood while the cry and lamentation of their women

would be multiplied. They are my true friends. Through them he will quell every sedition. He will eliminate commotions (and insecurities), and he will remove the chains and bonds of bondage from them. May the benediction of God be upon them as they are the guided ones!"(1)

Ibn 'Abbas said: "Sufyani and Fulani will go out and fight each other in such a manner that he (Sufyani) will rend asunder the stomachs of women and put children in large pots and burn them."(2)

Artat said: "Sufyani will kill whoever would oppose him. By means of saws, he will cut his opponents into two and get rid of them in burning pots. These tyrannies will last six months."(3)

Wishing for Death by Those who are Alive

The Messenger of Allah (S) said: "I swear to Him in Whose hand is my life! The world shall not end unless the time would come when on passing by the graveyard, a person will throw himself onto the grave and say: 'I wish I were in the place of the owner of this grave!' This is while his problem is not debt but the sufferings and pressures of the day as well as tyranny

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١- Kamaluddin, vol. ١, p. ٣١١; Ibn Shahr Ashub, Manaqib, vol. ٢, p. ٢٩٧; A'lam al-Wara, p. ٣٧١; Ithbat al-Wasiyyah, p. ٢٢۶.

٢- Ibn Hammad, Fitan, p. ٨٣; Ibn Tawus, Malahim, p. ٥١.

٣- Hakim, Mustadrak, vol. ۴, p. ٥٢٠; Al-Hawi Li'l-Fatawa, vol. ٢, p. ۶٥; Muntakhab Kanz al-'Ummal, vol. ۶, p. ٣١ (Marginalia of Musnad Ahmad ibn Hanbal); Ihqaq al-Haqq, vol. ١٣, p. ٢٩٣.

and oppression."(1)

By using the word "man" (rajul) in the hadith, two points can be deduced. One is that the sufferings and predicaments of that period and as such, the wish for death are not confined to a particular sect, nation or group, but everyone will undergo suffering and

pain on account of the deplorable circumstances. The other point is that the word "man" indicates the extent of the pressure and difficulty of that period. This is because men usually can endure problems and inequities more than women, and the fact that men would not be able to tolerate and endure the problems and adversities of that period only shows that these predicaments would be very immense and .backbreaking

Abu Hamzah ath-Thumali narrated: Imam al-Baqir ('a) said: "O Abu Hamzah! Hadrat Qa'im ('atfs) will not rise up unless at the time when fear and dread would intensify, calamities and seditions would prevail (over society) and affliction and misfortune would befall the people. In addition to this, diseases would reach epidemic proportions; an intense and fatal dispute would occur among the Arabs; intense discord among the people would become rampant; religious and sectarian strife would be triggered; and the condition of the people would change to such an extent that every wisher—when he sees the brutality of the people and their violation of the rights of each other—will wish for death every day and every night."(٢)

:(Hudhayfah, the Companion of the Prophet, narrated from the Prophet (S

١- Ahmad ibn Hanbal, Musnad, vol. ٢, p. ٦٣٦; Muslim, Sahih Muslim, vol. ۴, p. ٢٢٣١; Al-Mu'jam al-Kabir, vol. ٩, p. ۴١٠; Masabih as-Sunnah, vol. ٢, p. ١٣٩; 'Aqd ad-Durar, p. ٢٣٦.

٢- Nu'mani, Ghaybah, p. ٢٣۵; Tusi, Ghaybah, p. ٢٧۴; I'lam al-Wara, p. ۴٢٨; Bihar al-Anwar, vol. ۵٢, p. ٣۴٨; Ithbat al-Hudah, vol. ٣, p. ۵۴٠; Hilyah al-Abrar, vol. ٢, p. ٦٢٦; Bisharah al-Islam, p. ٨٢.

"Verily, a time shall come upon you when man will wish for his death although he would not be under the pressure of poverty and indigence."(١)

Ibn 'Umar said: "Verily, a time will come upon the people when the believer, on account of the magnitude of afflictions and calamities on earth, would wish for his family and himself to ride on a boat and spend their lives on the sea."(٢)

The Captivity of the Muslims

Hudhayfah ibn al-Yaman said: While mentioning the problems that the Muslims will face, the Prophet (S) said: "On account of the pressures to be exerted on them, they will sell free people, and men and women will be ushered into slavery. Polytheists will hire Muslims as mercenaries and sell them in the cities, and no one will be offended by this state of affairs—neither the good nor the bad and the debauchee.

"O Hudhayfah! The suffering of that period will continue in such a manner that they will lose hope, and they will find comfort and relief in bad ideas. At that point, God will send a man from among the purified ones of my progeny and the good ones of my descendants who is just, blessed and pure without even an iota of connivance (with bad elements) and indulgence (in the bad things). Through his assistance, God will endear the religion, Qur'an, Islam, and its people and humiliate polytheism.

He will always fear God and never be arrogant about his relationship (to me). He will neither put a stone over another

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١- Ibn Abi Shaybah, Musannif, vol. ١٥, p. ٩١; Malik, Muwatta', vol. ١, p. ٢۴١; Muslim, Sahih Muslim, vol. ٨, p. ١٨٢; Ahmad ibn Hanbal, Musnad, vol. ٢, p. ٢٣۶; Bukhari, Sahih al-Bukhari, vol. ٩, p. ٧٣; Firdaws al-Akhbar, vol. ۵, p. ٢٢١.

٢- 'Iqd ad-Darar, p. ٣٣۴.

stone nor whip anyone unless it is just and for the execution of punishment. Through him, God will annihilate innovations and seditions, open the door of truth, close the doors of falsehood, and let the Muslim captives—from whatever region they come—return to their respective motherlands."(١)

Sinking into the Ground

The Messenger of Allah (S) said: "Surely, a time shall come to pass on this ummah when the day would reach the night and they would ask one another, 'Last night, who was swallowed by the earth?' They would also ask one another, 'Who is still alive from

among the tribe of so-and-so?' Or, 'Is there anybody who is still alive from so-and-so clan?'"(۲)

Perhaps, these words allude to the wars and killings at the end of time in which with the use of advanced weapons of mass destruction, every day more people will be killed and perhaps because of the mounting degree of sins, the earth will swallow its inhabitants.

The Increase of Sudden Death

The Noble Prophet (S) said: "Among the signs of the Day of Resurrection is paralyzing diseases and sudden death."(۳) He (S) also said: "The Day of Resurrection shall not come to pass unless the "white death" occurs." He was asked: "O Messenger of Allah! What is "white death"?" He (S) answered: "Sudden death".(۴)

The Commander of the Faithful ('a) said: "Before the advent of the Qa'im ('atfs), there will be the 'red death' and 'white death'... The 'white death' is plague."(۵)

Imam Muhammad al-Baqir ('a) said: "The Qa'im ('atfs) will not rise up until there comes

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۱- Ibn Tawus, Malahim, p. ۱۳۲.

۲- Al-Matalib al-'Aliyah, vol. ۴, p. ۳۴۸.

۳- Shajari, Amali, vol. ۲, p. ۲۷۷.

۴- Al-Fa'iq, vol. ۱, p. ۱۴۱.

۵- Nu'mani, Ghaybah, p. ۲۷۷; Tusi, Ghaybah, p. ۲۶۷; I'lam al-Wara, p. ۴۲۷; Khara'ij, vol. ۳۰, p. ۱۱۵۲; 'Aqd ad-Darar, p. ۶۵; Al-Fusul al-Muhimmah, p. ۳۰۱; Sirat al-Mustaqim, vol. ۲, p. ۲۴۹; Bihar al-Anwar, vol. ۵۲, p. ۲۱۱.

a time when intense fear becomes dominant and prior to it there would be contagious diseases of epidemic proportions."(۱)

Hopelessness of the People of the World to Attain Deliverance

The Messenger of Allah (S) said: "O 'Ali! The advent of the Mahdi will be at the time when cities will be changed, and the servants of God become weakened and hopeless about the advent of the Mahdi. At that time, Mahdi the Qa'im from my progeny will appear."(۲)

Abu Hamzah ath-Thumali said: Imam al-Baqir ('a) said: "The uprising and advent of the Mahdi ('atfs) will be at a time when there will be hopelessness and disappointment in the people concerning his advent and the improvement in deeds."(۳)

In this regard, Imam 'Ali ('a) said: "Verily, someone from my household will come as my successor, and his successorship will be after a period full of hardship and affliction—a period in which calamity and suffering will become intense and hopes shattered."(۴)

The Absence of Judges and Refuge

The Noble Prophet (S) said: "The calamity and affliction on this ummah will be such that a man would not be able to find a sanctuary where he could seek refuge from oppression."(۵)

He also said: "At the end of time intense affliction from their governments will befall my ummah in such a manner that a believer would not find a sanctuary where to seek refuge from tyranny."(۶)

In another hadith, he said: "Glad tidings to you of the Mahdi from the progeny of Fatimah! He will appear in the west and fill the world with justice." It was asked: "O Messenger of Allah!

۱- Bihar al-Anwar, vol. ۵۲, p. ۳۴۸.

۲- Yanabi' al-Mawaddah, p. ۴۴۰; Ihqaq al-Haqq, vol. ۱۳, p. ۱۲۵.

۳- Bihar al-Anwar, vol. ۵۲, p. ۳۴۸.

۴- Ibn al-Munadi, Malahim, p. ۶۴; Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah, vol. ۱, p. ۲۷۶; Al-Mustarshid, p. ۷۵; Shaykh al-Mufid, Irshad, p. ۱۲۸; Kanz al-'Ummal, vol. ۱۴, p. ۵۹۲;

Ghayah al-Maram, p. ۲۰۸; Bihar al-Anwar, vol. ۳۲, p. ۹; Ihqaq al-Haqq, vol. ۱۳, p. ۳۱۴; .Muntakhab Kanz al-'Ummal, vol. ۶, p. ۳۵

.Shafi'i, Bayan, p. ۱۰۸ -۵

.Iqd ad-Darar, p. ۴۳' -۶

When will it (his appearance) be?" He (S) said: "It will be at the time when judges would receive bribes while the people become debauchees." It was asked: "What will be the characteristics of the Mahdi?" He (S) said: "He will be separated from his family (and relatives; he will be away from his homeland and live far from home."(۱)

Imam al-Baqir ('a) said: "You will not see him while waiting for him except at the time when you become like a dead she-goat under the clutches of a fierce animal for which it makes no difference how she was brought. At that time there would be neither a place away from aggression where you could go nor a sanctuary where you could (seek refuge."(۲)

Wars, Killings and Seditions

It can be deduced from the hadiths that prior to the uprising of Hadrat al-Mahdi ('atfs) wars and killings will engulf everywhere. Some hadiths talk about seditions. A number of hadiths report protracted wars while other hadiths make mention of the killing of .human beings through wars and diseases such as epidemics

The Messenger of Allah (S) said: "After me you will experience four seditions. In the first sedition, blood will be regarded lawful to be shed while killing will increase in number. In the second sedition, blood and property will be regarded as lawful (to be .shed, or plundered) while killing and pillage will increase in number

In the third sedition, the blood, property and honor of the people will be regarded as lawful

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.Ihqaq al-Haqq, vol. ۱۹, p. ۶۷۹ -۱

.Al-Kafi, vol. ۸, p. ۲۱۳; Bihar al-Anwar, vol. ۵۲, p. ۲۴۶ -۲

to be shed, plundered, or trampled on) and apart from killing and pillage, the honor) and chastity of human beings will not be safe. In the fourth sedition—which will be so intense, that it will affect everyone(1) and like the state of a turbulent and agitated ship in the middle of the sea—no one will find refuge from it. The sedition will spread from Sham,(2) encompass Iraq, and envelop the entire Peninsula (Hijaz). The afflictions of the people will be so intense that no one would be able to complain, and wherever the state of chaos subsides, it will be blazing in another."(3)

In another hadith, he (S) said: "After me there will be seditions from which there will be no way of relief and in which there will be wars, displacement and homelessness. After this, there will be seditions more intense than the previous ones. Sedition will not yet subside when another one will emerge so much so that no house of the Arabs shall remain that will not catch this fire (of sedition), and no Muslim will be spared from this sedition. At that time a man from my family will appear."(4)

He (S) also said: "After me sedition will soon emerge to the extent that if there will be calm in one direction, it (sedition) will spread in two other directions until such time that a harbinger from heaven will shout: 'This is Hadrat Mahdi, your chief and commander!'"(5)

These hadiths have made mention of

۱- "Affect everyone": kar va kur (deaf and blind) in the original Persian text. (Trans.)

۲- Sham: up until four centuries ago, it included Syria of today, Lebanon and parts of Jordan and the Occupied Palestine. (Trans.)

۳- Ibn Tawus, Malahim, p. ۲۱; Kamaluddin, vol. ۲, p. ۳۷۱.

۴- Aqd ad-Durar, p. ۵۰.

۵- Ihqaq al-Haqq, vol. ۱۳, p. ۲۹۵; Ahmad ibn Hanbal, Musnad, vol. ۲, p. ۳۷۱.

a sedition that will emerge prior to the advent of Hadrat Mahdi ('atfs). Other hadiths, however, talk about destructive wars, which we will cite below.

Ammar ibn Yasir said: "The message and invitation of the Ahl al-Bayt (household) of' your Prophet at the end of time is this: Avoid any kind of dispute until such time that you would see leaders from the Ahl al-Bayt; it will be the time when the Turks would oppose the Byzantines and wars would increase in number on the earth."(١)

A number of hadiths talk about killings and murders that will take place prior to the advent of al-Mahdi ('atfs). Some of these hadiths mention only the killings while some others also specify the extent of the killings.

In this regard, Imam ar-Rida(٢) ('a) said: "Before the advent of the Imam of the Time ('atfs) successive and relentless killings will take place."(٣)

Abu Hurayrah said: "There will be killing in Medina which will break up the Ahjar az-Zayt(۴) district and compared to it the tragedy of Hurrah(۵) would be just like a whip. It will be at that time—after the killing—that two farsangs(۶) away from Medina, allegiance would be paid to Hadrat Mahdi ('atfs)."(٧)

Abu Qabil said: "A person from Bani Hashim(٨) will take the helm of government and will only kill the Bani 'Umayyah(٩) in such a manner that only a few of them will be left. Then, a person from the Bani 'Umayyah will emerge and kill two persons in lieu of one person (killed

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١- Tusi, Ghaybah (new edition), p. ۴۴١; Bihar al-Anwar, vol. ۵٢, p. ٢١٢.

٢- Imam Rida: 'Ali ibn Musa, eighth of the Twelve Imams, born in ١۴٨ AH/٧۶۵ CE and died in ٢٠٣ AH/٨١٧ CE in Ṭus (Mashhad). He was poisoned by the 'Abbasid caliph Ma'mun, who had superficially appointed him as his successor at first, but then grew fearful of the wide following he commanded. His shrine in Mashhad is one of the principal centers of pilgrimage and religious learning in Iran. See Baqir Sharif al-Qarashi, The Life of Imam 'Ali bin Musa al-Rida, trans. Jasim al-Rasheed (Qum: Ansariyan Publications, ٢٠٠١); Muhammad Jawad Fadlallah, Imam al-Rida: A Historical and Biographical Research, trans. Yasin T. al-Jibouri, http://www.al-islam.org/imam-ar-ridha-an-historical-and-biographical-res... [١٧] ; Muhammad Mahdi Shamsuddin,

“Al-Imam ar-Rida (‘a) and the Heir Apparency,” At-Tawhid Journal, http://www.al-islam.org/al-tawhid/heir.htm [۱۸]. (Trans.)

.Qurb al-Asnad, p. ۱۷۰; Nu‘mani, Ghaybah, p. ۲۷۱ -۳

Ahjar az-Zayt: a place in the city of Medina which was the venue of Salah al-Istisqa -۴ (special prayer in asking for rain) during the time of the Holy Prophet (S). See Mu‘jam .al-Buldan, vol. ۱, p. ۱۰۹

After the martyrdom of Imam al-Husayn (‘a) and the people’s uprising in Medina -۵ against Yazid ibn Mu‘awiyah, at the order of Yazid the inhabitants of Medina were massacred and this event saw more than ten thousand people killed and this place is .called Hurrah Waqim. See Mu‘jam al-Buldan, vol. ۲, p. ۲۴۹

(.Farsang (parasang): a unit of length equal to ۶ kilometers. (Trans -۶

.Ibn Tawus, Malahim, p. ۵۸ -۷

Bani Hashim: the Meccan clan to which the Prophet and his descendants belonged. -۸ See Ja‘far Subhani, The Message, chap. ۴, “Ancestors of the Prophet,” http://www.al-islam.org/the-message-ayatullah-jafar-subhani [۱۹] (Trans.)

Bani Umaayyad is the name of dynasty of Muslim caliphs who gained control of the -۹ administration of Islamic territories in ۴۰ AH (۶۶۲ CE) after the first four caliphs and held sway until ۱۳۲ AH (۷۵۰ CE). The founder of this dynasty was Mu‘awiyah, son of Abu Sufyan, by whom hereditary monarchy as well as aristocracy were revived in stark contrast and opposition to basic Islamic articles of faith. History is replete with innumerable instances of cruelty and oppression perpetrated in the world of Islam during the Umayyad rule, including murder, banishment and imprisonment of the followers of the Ahl al-Bayt (the Family of the Prophet) as epitomized by the martyrdom of Imam Husayn and his votaries in Karbala’ by the forces of Yazid, son of Mu‘awiyah. (Trans.)

(from his side) so much so that none will be left except women.”(۱)

The Messenger of Allah (S) thus said: “I swear to God in Whose hand is my life! The world will not end unless the time would come when neither the killer would know for what reason he is killing, nor would the reason behind the killing of the killed be clear, and chaos will spread everywhere. At that time, both the killer and killed will go to

hell."[2]

The Commander of the Faithful ('a) said: "Before the advent of the Qa'im ('atfs), the world will face two types of death: the "red death" and the "white death". The red death is through the sword (weapon) while the white death is through plague."[3]

Imam al-Baqir ('a) said: "There are two stages of occultation (ghaybah) for the Qa'im of Muhammad's Progeny, the second of which is longer than the first. At that time, death and killing will engulf the people."[4] Jabir said: I asked Imam al-Baqir ('a): "At what time will this affair (uprising of the Mahdi ('atfs)) happen?" In reply, the Imam ('a) said: "O Jabir! How could this affair happen when the number of the slain between Hirah[5] and Kufah has not yet increased?"[6]

Imam as-Sadiq ('a) said: "Before the advent of the Qa'im ('atfs), two types of death will surface: the "red death" and the "white death". The number of people to be killed will be such that in every group of seven, five will die."[7]

The Commander of

١- Ibn Tawus, Malahim, p. ٥٩.

٢- Firdaws al-Akhbar, vol. ٥, p. ٩١.

٣- Nu'mani, Ghaybah, p. ٢٧٧; Shaykh Mufid, Irshad, p. ٣٥٩; Shaykh at-Tusi, Ghaybah, p. ٢٦٧; Sirat al-Mustaqim, vol. ٢, p. ٢٤٩; Bihar al-Anwar, vol. ٥٢, p. ٢١١.

٤- Nu'mani, Ghaybah, p. ١٧٣; Dala'il al-Imamah, p. ٢٩٣; Taqrib al-Ma'arif, p. ١٨٧; Bihar al-Anwar, vol. ٥٢, p. ١٥٦.

٥- Hirah: a city three miles (٦.٦ kilometers) away from Kufah in Iraq. See Mu'jam al-Buldan, vol. ٢, p. ٣٢٨.

٦- Shaykh at-Tusi, Ghaybah (new edition), p. ٤٤٦; Ithbat al-Hudah, vol. ٣, p. ٧٢٨; Bihar al-Anwar, vol. ٥٢, p. ٢٠٩.

٧- Kamaluddin, vol. ٢, p. ٦٦٥; Al-'Adad al-Qawiyyah, p. ٦٦; Bihar al-Anwar, vol. ٥٢, p. ٢٠٧.

the Faithful ('a) said: "Hadrat Mahdi ('atfs) will not appear unless one-third of the

(people are killed; another one-third die; and the remaining one-third survive."(1)

They asked the Commander of the Faithful ('a): "Is there any sign and symbol for the advent of Hadrat Mahdi ('atfs)?" He ('a) said: "Yes, horrible killing, sudden death and (epidemics."(2)

(And as reported in Irshad al-Qulub: "sudden and mass killings (qatl adh-dhari')."(3)

(And as reported in Madinah al-Mu'ajiz: "vile and despicable killings (qatl ar-radi')."(4)

(And as reported in Hilyah al-Abrar: "deplorable killings (qatl al-fadi')."(5)

:The meaning of the hadith is this

Yes, there are signs for the advent of Hadrat Mahdi ('atfs) such as mass, deplorable" ".and despicable killings; sudden and successive deaths; and epidemics

Muhammad ibn Muslim said: Imam as-Sadiq ('a) said: "The Imam of the Time will not appear unless two-thirds of the people in the world would die." It was asked: "If two-thirds of the people would be killed, how many will remain?" He answered: "Are you (not satisfied (and would you not like) to be among the remaining one-third?"(6)

Imam as-Sadiq ('a) has said: "The affair (advent of Imam al-Mahdi ('atfs)) shall not be (realized until nine-tenth (9/10) of the people are eliminated."(7)

Imam 'Ali ('a) said: "...At that time none of the people will remain except one-third (1/3) (of them."(8)

The Noble Prophet of Islam (S) said: "Out of ten thousand people nine thousand and (nine hundred will be killed and none will remain alive except very few."(9)

Ibn Sirin said: "Hadrat Mahdi ('atfs) will not appear unless

1- Ibn Tawus, Malahim, vol. 58; Ihqaq al-Haqq, vol. 13, p. 29.

.Husayni, Hidayah, p. ٣١ -٢

.Irshad al-Qulub, p. ٢٨۶ -٣

.Madinah al-Mu'ajiz, p. ١٣٣ -۴

.Hilyah al-Abrar, p. ۶٠١ -۵

Shaykh at-Tusi, Ghaybah (new edition), p. ٣٣٩; Kamaluddin, vol. ٢, p. ۶۵۵; Ithbat al- -۶ Hudah, vol. ٣, p. ۵١٠; Bihar al-Anwar, vol. ۵٢, p. ٢٠٧; Ilzam an-Nasib, vol. ٢, p. ١٣۶; Ibn .Hammad, Fitan, p. ٩١; Kanz al-'Ummal, vol. ١۴, p. ۵٨٧; Muttaqi Hindi, Burhan, p. ١١١

Ilzam an-Nasib, vol. ٢, pp. ١٣۶, ١٨٧; 'Aqd ad-Darar, pp. ۵۴, ۵٩, ۶٣-۶۵, ٢٣٧; Nu'mani, - ٧ .Ghaybah, p. ٢٧۴; Bihar al-Anwar, vol. ۵٢, p. ٢۴٢

.Husayni, Hidayah, p. ٣١; Irshad al-Qulub, p. ٢٨۶ -٨

.Majma' az-Zawa'id, vol. ۵, p. ١٨٨ -٩

(out of nine persons, seven would be killed."(١

:From the foregoing set of hadiths, the following points can be deduced

Before the advent of al-Mahdi ('atfs), killings will take place and large numbers of .١ the people will be killed, and those who will be left would be less than those who would .be killed

A number of those who will be killed will be killed in wars and another number will be .٢ killed by contagious diseases. Most probably, these contagious diseases will be engendered by those killed in war. Similarly, it is probable that this group of people .would die through chemical and biological weapons that generate diseases

The small number that will be left would be the Shi'ah and followers of the Imam of .٣ the Time ('atfs) because they are the ones who will pay allegiance to the Mahdi ('atfs). This fact can also be inferred from the statement of Imam as-Sadiq ('a) when he said: "?"Are you not satisfied (and would you not like) to be among the remaining one-third

(The Economic Condition of the World During the Advent of Imam al-Mahdi ('atfs

point

It can be deduced from the hadiths quoted in this chapter that as the effect of

rampant corruption and decadence, the decline of love and compassion, and the eruption of wars, the world will be in a bad condition from an economic perspective so much so that heaven will also not have mercy on the people, and rainfall, which is a divine mercy, will also turn into a wrath and be destructive for them.

Yes, at the end

1- Ibn Tawus, Malahim, p. ٧٨.

of time, rain will be scarce or will shower at inopportune times, thus bringing destruction to agriculture. Lakes and rivers will dry up; plants will not bear fruit; and trade will decline. Poverty and starvation will become widespread to such an extent that in order to fill their empty stomachs some people will bring their daughters and wives to the market and exchange them for a meager amount of food.

Scarce and Inopportune Rainfall

The Noble Prophet of Islam (S) said: "A time would come on mankind when God will not send down rain in its appropriate time and season, and there will be no rain. He will send it down outside its time and season."(١)

The Commander of the Faithful ('a) said: "...Rain will fall in summer and in warm seasons."(٢)

In this regard, Imam as-Sadiq ('a) said: "Before the advent of Hadrat Qa'im ('atfs) there will be a year with such heavy downpours that fruits will be destroyed and dates will spoil on the trees. Thus, during that period, you will not experience doubt and skepticism."(٣)

The Commander of the Faithful ('a) said: "...Rain will become scarce such that the ground will not let grain grow while the sky will not shower rain. At that time, the Mahdi ('atfs) will appear."(۴)

Ata' ibn Yasar said: "Among the signs of the Day of Resurrection is that rain will' shower but grain will not grow."(5)

Imam as-Sadiq ('a) said: "...At the time when Hadrat Qa'im and his companions rise up, water on earth will

p: 40

1- Jami' al-Akhbar, p. 150; Mustadrak al-Wasa'il, vol. 11, p. 375.

2- Dawhah al-Anwar, p. 150; Ash-Shi'ah wa'r-Raj'ah, vol. 1, p. 151; Kanz al-'Ummal, vol. 14, p. 241.

3- Shaykh al-Mufid, Irshad, p. 361; Shaykh at-Tusi, Ghaybah, p. 272; A'lam al-Wara, p. 428; Khara'ij, vol. 3, p. 1164; Ibn Tawus, Malahim, p. 125; Bihar al-Anwar, vol. 52, p. 214.

4- Ibn Tawus, Malahim, p. 134.

5- 'Abdur-Razzaq, Musannif, vol. 3, p. 155.

be unobtainable, and the believers will groan and passionately pray to God to send down water so that they can drink."(1)

Drying up of Lakes and Rivers

The Noble Prophet (S) said: "From the effect of the drying up of the Nile River, cities in Egypt will be destroyed."(2)

Irtat said: "At that time, the Euphrates, rivers and fountains will dry up."(3)

It has also been reported: "The water of Lake Tabaristan will dry up; the date-palms will not bear fruit; and the Za'r Fountain in Sham will cease to flow."(4)

Similarly, it has also been reported: "...Rivers will dry up, and inflation and famine will last for three years."(5)

The Prevalence of Inflation, Starvation, Poverty, and Trade Recessions

A man asked the Prophet (S): "O Messenger of Allah! When will the Day of Resurrection be?" He (S) said: "The one asked (the Prophet himself) is as unaware as

the questioner on this matter, but (the approach of) the Day of Resurrection has some signs one of which is the convergence of markets." He asked: "What is meant by the 'convergence of markets'?" He (S) answered: "The recession of markets and trade, and the lack of growth of plants and crops notwithstanding the rain."(6)

The Commander of the Faithful ('a) said to 'Abdullah ibn 'Abbas: "Trade and transactions will increase, but only small profits will be earned by the people and after that extreme famine will break out."(7)

Muhammad ibn Muslim said: I heard Imam as-Sadiq ('a) saying: "Before the advent of Hadrat Qa'im ('atfs), God will send signs for the believers." I said:

۱- Dala'il al-Imamah, p. ۲۴۵.

۲- Bisharah al-Islam, p. ۲۸.

۳- Ibn Hammad, Fitan, p. ۱۴۸.

۴- Bisharah al-Islam, p. ۱۹۱; Ilzam an-Nasib, p. ۱۶۱.

۵- Bisharah al-Islam, p. ۹۸.

۶- At-Targhib wa't-Tarhib, vol. ۳, p. ۴۴۲.

۷- Ibn Tawus, Malahim, p. ۱۲۵.

"May God make me your ransom! What are those signs?" He ('a) said: "The same things that God mentioned:

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وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ)

"We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient."(1)

Then, he ('a) said: "God will test the believers on account of the fear caused by the kings of the dynasties of so-and-so at the end of their rule; what is meant by starvation is price inflation; what is meant by the insufficiency of properties is trade

recession and the inadequacy of income; what is meant by the loss of lives is widespread, sudden deaths; and what is meant by the lack of fruits is the deficiency of agricultural earnings and products. Then, glad tidings be to the steadfast for hastening the advent of al-Qa'im ('a) at that moment."(2)

As reported in A'lam al-Wara, "qillah al-mu'amilat" means market recession and lack of transactions.(3)

Imam as-Sadiq ('a) said: "...At that time when the Sufyani emerges, food items will be scarce; people will experience famine; and rainfall will be scarce."(4)

Ibn Mas'ud said: "At the time when there would be no more trade and roads are destroyed, al-Mahdi ('atfs) will appear."(5)

Perhaps, the bad conditions of the markets at that time would be the result of destruction of the centers of production and industry, the decrease of manpower, the diminution of purchasing power, famines, insecurity

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۱- Surah al-Baqarah ۲:۱۵۵.

۲- Kamaluddin, vol. ۲, p. ۶۵۰; Nu'mani, Ghaybah, p. ۲۵۰; Shaykh al-Mufid, Irshad, p. ۳۶۱; A'lam al-Wara, p. ۴۵۶; 'Ayyashi, Tafsir 'Ayyashi, vol. ۱, p. ۶۸.

۳- A'lam al-Wara, p. ۴۵۶.

۴- Ibn Tawus, Malahim, p. ۱۳۳.

۵- Al-Fatawa al-Hadithiyyah, p. ۳۰; Muttaqi Hindi, Burhan, p. ۱۴۲; 'Aqd ad-Darar, p. ۱۳۲.

on the highways, etc.

It has been stated in Musnad Ahmad ibn Hanbal: "Before the advent of al-Mahdi ('atfs) people will experience intense starvation for three years."(1)

Abu Hurayrah said: "Woe to the Arabs for the evil approaching them! Intense starvation will break out and mothers will cry because of their children's hunger."(2)

The Bartering of Women in Exchange for Food Items

The depth of the tragedy of famine and starvation prior to the advent of Imam al-Mahdi ('atfs) will be such that some will be forced to barter their daughters for meager quantities of food.

Abu Muhammad reported from a man from Morocco: "Al-Mahdi will not appear unless a man (due to the intensity of poverty and indigence) would bring his daughter or beautiful bondwoman and say: 'Who will buy this girl from me for food items?' It is under these circumstances that al-Mahdi ('atfs) will appear."(۳)

The Rays of Hope

point

In the previous discussions, we became acquainted with some of the hadiths concerning the global state of affairs prior to the advent of the Imam of the Age ('a). Although these hadiths mention confusions and problems to such an extent that they might discourage people, there are other hadiths that point out bright aspects and rays of hope for the Shi'ah, the faithful and the committed people.

Some of these hadiths concern the believers of whom the earth will never be empty and who will be also present during these pressing circumstances all over the world prior to the advent of al-Mahdi ('atfs).

A number of hadiths point out the role of the 'ulama' and Islamic

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۱- Ibn Majah, Sunan Ibn Majah, vol. ۲, p. ۱۳۶۳.

۲- Kanz al-'Ummal, vol. ۱۱, p. ۲۴۹.

۳- Ibn Tawus, Malahim, p. ۵۹.

scholars during the period of occultation, and present them as catalysts of change in the society in every epoch as well as the protectors of religion. Some statements of the Infallibles ('a) mention the special role of the city of Qum prior to the advent of the

Imam of the Time ('atfs) while a number of hadiths also indicate the active role of Iranians before and after the advent of the Imam ('atfs).

The True Believers

Sometimes, we come across some hadiths in answer to those who imagine that a time will come when society will be devoid of the presence of faithful human beings. The Imam ('a) has dismissed this notion, mentioning the existence of believers in every epoch.

Zayd az-Zurrad said: I told Imam as-Sadiq ('a): "I am afraid that we would not be among the faithful." He ('a) asked: "Why do you think so?" I answered: "It is because there is none among us who prefers his brother over the dirham and dinar. On the contrary, I observe that we prefer the dirham and dinar over our brothers in faith which the wilayah (guardianship) of the Commander of the Faithful ('a) have brought us together. Imam as-Sadiq ('a) said: "It is not as you say; you are the people of faith though your faith will not be perfected until the time when the Qa'im of Muhammad's Progeny ('atfs) rises up. At that time, God will perfect your wisdom and you will become perfect believers.

I swear to God in Whose

hand is my life! There are people throughout the world in whose sight the entire world would not be equal to the wing of a gnat."(۱)

The Role of the Shi'ah 'Ulama' and Scholars

Every time the veils of darkness and ignorance cast their shadows on human society, it was the 'ulama' and religious scholars who used to perform their obligation very well of wiping away ignorance and foolishness from thinking and eliminating corruption and decadence from the people. It can be understood from the hadiths that the 'ulama' will also adequately play this role at the end of time.

Imam al-Hadi (‘a) said: “If there would be no ‘ulama’ during the period of occultation (ghaybah) of the Qa’im of Muhammad’s Progeny (‘a) who would guide and draw the people toward him, defend the religion through divine proofs, and save the weak Shi‘ah from the guiles of Satan and his legions as well as from the mischief of the Nasibis (the enemies of the Ahl al-Bayt (‘a)), no one would be left clinging to the religion of God and everyone will become apostates (murtaddin).

Yet, they will assume the responsibility of leading the hearts of the weak Shi‘ah to the utmost decree and keep on it just as the captain of the ship controls the rudder and control of the ship. Therefore, they are the people of the highest station in the sight of God.”(٢)

Regarding the revival of religion in every century the Messenger of Allah (S) said: “Verily, Allah, the Exalted, will send for

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١- Bihar al-Anwar, vol. ۶٧, p. ٣۵١.

٢ - Tafsir Imam al-‘Askari, p. ٣۴۴; Ihtijaj, vol. ٢, p. ٢۶٠; Muniyyah al-Murid, p. ٣۵; Mahajjah al-Bayda’, vol. ١, p. ٣٢; Hilyah al-Abrar, vol. ٢, p. ۴۵۵; Bihar al-Anwar, vol. ٢, p. ۶; Al-‘Awalim, vol. ٣, p. ٢٩۵.

this ummah a person who will revive (yujaddid) the religion at the beginning of every century.”(١)

These two hadiths and others similar to them explicitly point out the role of the ‘ulama’ during the period of the occultation in thwarting the plots of the mischief-mongers as well as in reviving the spirit of religion.

Of course, proving this point during our time does not necessitate much proof and evidence, for the role of Hadrat Imam Khomeini (r) in exterminating the nefarious designs of the enemies, which had threatened the foundations of religion in the contemporary world, is proverbial to all.

Undoubtedly, the dignity that Islam has acquired in this age is through the blessings of the Islamic Revolution of Iran and its Founder, Hadrat Imam Khomeini (r).

The Role of the City of Qum at the End of Time

At the time when human society will move toward degeneration and decadence, a ray of hope will be made manifest and there will be a group of people who will serve as the standard-bearers of light in the heart of all this darkness. The city of Qum at the end of time will assume this pivotal role.

There are many hadiths that express words of appreciation for this holy city and its upright people whose existence has emanated from the pure fountain of the school of the Ahl al-Bayt ('a) and who have shouldered the mission of conveying the divine message.

The Infallible Imams ('a) have made various statements regarding Qum and its role in the cultural movement during the period of occultation (ghaybah) of the

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۱- عن النّبيّ(ص): إِنَّ الله تعالى يبعث لِهذه الأُمَّه على رَأس كلّ مائة سنه من يجدد لها دينها.

Imam of the Time ('atfs). We shall mention some of them below.

Qum as the Sanctuary of the Ahl al-Bayt ('a)

It can be deduced from some hadiths that Qum and its inhabitants are the keys and models of Shi'ism and wilayah (guardianship).

Thus, they will label as "Qummi" anyone they would like to introduce as a lover and enthusiast of the Ahl al-Bayt ('a).

A group of people came to Imam as-Sadiq ('a) and said to him: "We are among the people of Rey."(1) He ('a) said: "Hail to our brothers from among the people of Qum!" They repeated several times: "We have come from Rey." And he ('a) also repeated his statement. Then, he ('a) said: "God has a sanctuary which is in Mecca. There is also a

sanctuary for the Messenger of Allah and it is in Medina. Kufah is the sanctuary of the Commander of the Faithful ('a) while our (Ahl al-Bayt's) sanctuary is the city of Qum and a daughter from my progeny with the name of Fatimah will soon be buried there. Anyone who would sincerely pay homage (ziyarah) to her, paradise would be incumbent upon him."

The narrator said: "Imam as-Sadiq ('a) made this statement at the time when Imam Musa al-Kazim(2) ('a) was not yet born."(3)

Safwan narrated: One day I was with Abu'l-Hasan—Imam al-Kazim ('a)—and he ('a) talked about the people of Qum and their love and enthusiasm for Hadrat Mahdi ('atfs). The Seventh Imam ('a) said:

"May God have mercy on them and be pleased with them." Then he ('a) continued: "Heaven has

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۱- Rey or Shahr-e Rey (City of Rey): the old Tehran and located at the southern part of today's Tehran. (Trans.)

۲- Imam Musa al-Kazim, son of Imam Ja'far as-Sadiq: seventh of the Twelve Imams, and father of Hadrat Fatimah al-Ma'sumah who was buried in Qum. He was born in Medina in ۷۴۴ CE and died in prison in Baghdad in ۷۹۹ CE. (Trans.)

۳- Bihar al-Anwar, vol. ۶۰, p. ۲۱۷.

eight doors one of which is for the people of Qum. From among the cities and countries, they are among our excellent and chosen Shi'ah. God has blended our wilayah (guardianship) and friendship with their disposition and essence."(1)

It can be inferred from these hadiths that the Infallible Imams ('a) have regarded the city of Qum as a base of the lovers of the Ahl al-Bayt ('a) and Hadrat al-Mahdi ('atfs). Perhaps, the door of heaven apportioned for the city of Qum is the door for the strugglers (bab al-mujahidin) or the door of the excellent ones (bab al-akhyar) especially when in the hadiths the inhabitants of Qum have also been described as

.excellent Shi‘ah

The City of Qum as a Proof for Others

In every epoch, God chooses some persons as proofs for others, and since they are treading the path of God, they struggle in exalting the word of Allah (kalimatullah).(٢) God will assist them and keep the mischief of enemies away from them. During the period of occultation (ghaybah) of the Imam of the Age (‘atfs), Qum and its people .would be the proofs for other people

Imam as-Sadiq (‘a) said: “Difficulties and problems will be kept away from Qum and its people and a time will come when Qum and its people would be the proofs for all people. This will be so during the period of occultation (ghaybah) of our Qa’im till his .advent, and if it were not so, the earth would swallow its inhabitants

Verily, the angels will keep difficulties away from Qum and its

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١- Ibid., p. ٢١۶.

٢- “Word” in the Qur’an has been used for various meanings, among them: the promise of truth; monotheism; Islamic call. (Trans.)

people, and no tyrant will ever target Qum; otherwise, God will break his back and afflict him with pain, calamity or enmity. God will let tyrants forget the name of Qum (and its people just as they have forgotten God.”(١

The Center for the Diffusion of Islamic Culture

Another point worthy of note in the hadiths is that the city of Qum during the period of occultation (ghaybah) will serve as a center for the conveyance of the message of Islam to the downtrodden of the world, and its ‘ulama’ and religious scholars will be a .proof for the people of the world

In this regard, Imam as-Sadiq (‘a) said: “The city of Kufah will soon be void of

believers, and knowledge and learning will depart from there and like a snake coiled up in a corner, it will be restricted to and emerge from a city named "Qum", which will become the center of knowledge and virtue as well as the repository of learning and perfection so much so that no (intellectually) downtrodden person—including the secluded women—would ever be left on the surface of the earth without being aware of religion. And that time will be near the time of the advent of our Qa'im.

"God will appoint Qum and its people as his (al-Mahdi's) vicegerents and if it were not so, the earth will swallow its inhabitants and no proof will remain on earth. Therefore, from the city of Qum knowledge and learning will spread to the east and west, and the proof for the people of

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۱- Bihar al-Anwar, vol. ۶۰, p. ۲۱۳.

the world will be completed such that no person will be left unaware of religion and knowledge.

At that time, Hadrat Qa'im ('atfs) will appear and through him divine wrath will descend upon the infidels. It is because God will not take vengeance from His servants unless the proofs were completed on them."(۱)

It is reported in another hadith: "Had it not been for the people of Qum, religion would have vanished."(۲)

The Confirmation of the Way of Thinking in Qum

It can be understood from some hadiths that the Infallible Imams ('a) had approved of the method of the 'ulama' of Qum.

In this regard, Imam as-Sadiq ('a) said: "There is an angel above Qum, who is spreading his two wings over it, and no tyrant will ever target Qum; otherwise, God would melt him like salt in water."

Then, he ('a) pointed to 'Isa ibn 'Abdullah Qummi and said: "God's benediction be upon Qum! The Lord of the universe will fill their land with rain and send His blessings upon them while transforming their sins into good deeds. They are the people of bowing (ruku'), prostration (sujud), standing (qiyam), and sitting (qu'ud) in prayer just as they are jurists, scholars and people of comprehension (ahl-e dark). They are the people of insight, revelation and perspicacity in the worship of the excellent servants of God."(۳)

Similarly, in reply to a person who said, "I want to ask something from you, which has not been asked by anyone before me and will never be asked by anyone after

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۱- Ibid.; Safinah al-Bihar, vol. ۲, p. ۴۴۵.
۲- Bihar al-Anwar, vol. ۶۰, p. ۲۱۷.
۳- Ibid.

me," the same Imam ('a) said: "Perhaps, you want to ask about hashr and nashr."

He said: "By the One Who appointed Muhammad as the giver of glad tidings and as the warner, yes."

He ('a) said: "The hashr of all people is toward the Bayt al-Muqaddas (in Jerusalem) except that of a mausoleum in a mountainous land to be called "Qum" and divine teachings will be part of their features."

While half-standing, the man asked: "O son of the Messenger of Allah! Does it pertain to the people of Qum?"

The Imam ('a) replied: "Yes, it pertains to them and anyone who shares their conviction and words."(۱)

The Companions of Imam al-Mahdi ('atfs)

The point worthy of note is that the hadiths talk about the people of Qum, the companions of the Mahdi ('atfs) and those who will rise up to claim the right of the Ahl

.(al-Bayt ('a

Affan al-Basri said: Imam as-Sadiq ('a) said to me: "Do you know why Qum is named' "Qum"?" I replied: "God, His Messenger and you know better." He said: "It is named Qum as such because its inhabitants will rally behind the Qa'im of Muhammad's Progeny ('atfs) and rise up along with him ('atfs). Along this line, they will show their (perseverance and assist him ('atfs)."(٢

In another hadith, the Sadiq (Truthful) of Muhammad's Progeny (Imam Ja'far as-Sadiq) ('a) said in this regard: "The soil of Qum is holy and its inhabitants are from us and we from them. No tyrant will have any bad intention toward it; otherwise, his punishment

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.Ibid., p. ۲۱۸ -۱

.Ibid., p. ۲۱۸ -۲

.(would quickly follow (in the hereafter

Of course, this will be the case as long as they do not betray their brothers, for if they did so, God will let the mischievous tyrants dominate them. The people of Qum, ".however, are the companions of our Qa'im and campaigners for our truthfulness

Then, the Imam raised his head toward the sky and prayed, thus: "O God! Protect (them from any sedition (fitnah) and save them from any type of perdition."(١

(Iran as the Country of the Imam of the Time ('atfs

A hadith about the city of Qum, which elucidates the role of the Iranians before and after the advent of the Promised Mahdi ('a), was quoted. A closer examination, however, of the statements of the Infallibles ('a) will show that they ('a) have paid particular attention to Iran and its people, and on various occasions, they have made mention of their role in supporting religion and preparing the ground for the advent of .(al-Mahdi ('atfs

At this point, it will suffice to cite some hadiths, extolling the Iranians and those paving .the ground for the advent

Commendation for the Iranians

Abdullah ibn 'Abbas said: The Persians were mentioned in the presence of the' Prophet (S). He (S) said: "The people of Persia—the Iranians—are a group from us, the (Ahl al-Bayt."(۲)

When the Mawali or the A'ajam(۳) were mentioned in the presence of the Prophet (S), the Holy Messenger (S) said: "I swear to God that I have more trust in them than (you."(۴)

Abdullah ibn 'Abbas said: "At the time when they would hoist the black banners' toward you, you

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۱- Ibid.

۲- Dhikr Isbahan, p. ۱۱.

۳- In linguistics, mawali and mawla have various technical implications. In volume one of Al-Ghadir, 'Allamah Amini has reported twenty-two (۲۲) terms, which in technical terms, in the Qur'an and in the hadith, have five (۵) sets of meanings: wala' 'ataq, wala' islam, wala' halaf, wala' qabilah and wala' in contrast to the Arabs, and what is meant is the non-Arabs. This meaning is mostly meant by the scholars of 'ilm ar-rijal (science of the chain of hadith transmission and transmitters). See At-Taqrib wa't-Taysir, vol. ۲, p. ۳۳۳. The secret behind this is that they equate this word with the Iranians probably on the basis that the use of the word to mean them prevails (ghalabeh-ye wajudi) or its usage (isti'mali) referring to them is so much that some have claimed that this is what it really means. In addition, in the writings of past and contemporary scholars, it has been interpreted as such and in imitating them, we have interpreted it accordingly though we do not insist on it. By "Persia" (Fars) they used to mean those lands in contrast to the Roman Empire that included today's Iran .and some parts of other lands that were once parts of Iran at that time

.Dhikr Isbahan, p. ١٢. See Al-Jami‘ as-Sahih, vol. ۵, p. ٣٨٢ -۴

(have to give honor to the Persians because your government is with them."(١

One day Ash‘ath said to ‘Ali (‘a) in protest: "O Commander of the Faithful! Why have these A‘ajam who have come around you overtaken us?" He (‘a) got angry and said in reply: "Who will excuse me in facing you useless corpulent people each of whom is like a donkey wallowing in his bed, and on account of fame and pride, is turning away from the community? Are you commanding me to cast them away? I will never cast them away to become one of the ignorant.(٢) By God Who split the seed and created the creatures! They will stand up to fight against you in order to return you to the fold of (religion just as you drew the sword in bringing Islam to them."(٣

(Those Who are Paving the Ground for the Advent of Imam al-Mahdi (‘atfs

The main part of the hadiths regarding the events prior to the advent and the companions of Hadrat al-Mahdi (‘a) is related to Iran and the Iranians, whom have been referred to in various terms such as Persians, ‘ajam/a‘ajam, the people of .Khurasan, the people of Qum, the people of Taleqan, the people of Rey, etc

By studying the collection of these hadiths, we will arrive at the conclusion that prior to the advent of the Imam of the Time (‘atfs), a religious system and defender of the Infallible Imams (‘a) will be established in Iran, which would be acceptable to the Imam of the Time (‘atfs), and that the people of

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.Ramuz al-Ahadith, p. ٣٣ -١

In view of the fact that the market of Kufah was mostly populated by Persians - ٢ speaking the Persian language (as can be understood from Mustadrak al-Wasa’il, vol. ١٣, p. ٢۵٠, hadith ۴), it becomes very clear that the mawali against whom Ash‘ath was protesting and whom the Commander of the Faithful (‘a) was defending were .precisely the Iranians

Al-Gharat, vol. ٢۴, p. ۴٩٨; Safinah al-Bihar, vol. ٢, p. ۶٩٣; Ibn Abi’l-Hadid, Sharh Nahj -٣

.al-Balaghah, vol. ۲۰, p. ۲۸۴

Iran will have a key role in his ('atfs) uprising, which we will deal with in the section on :the uprising. It would suffice here to mention some hadiths

The Messenger of Allah (S) said: "A people from the east will stage an uprising and (pave the ground for the uprising of Hadrat al-Mahdi ('a)."(۱

He (S) also said: "The black banners will come from (the people of) the east whose hearts are like pieces of iron (in firmness). Then, anyone who becomes informed of their movement will go to them and pay allegiance to them even to the extent of (traveling over ice if it is necessary."(۲

Imam al-Baqir ('a) said: "It is as if I can see a community (qawm) that will stage an uprising in the east and demand rights but rights will not be given to them. They will seek again but again it will not be granted to them. In such a state of affairs, swords .will be unsheathed and put on the shoulder

At that time, the enemy will accept their demands, but they will not accept it. They will stage an uprising and will not give the right to anyone except to its owner of the affair .((rightful owner

Their killed ones are martyrs. If I knew them, I would have prepared myself for the (owner of this affair."(۳

Imam al-Baqir ('a) said: "The companions of Hadrat Qa'im ('atfs) are three-hundred (and thirteen, and they are from the progeny of 'ajam (non-Arabs)."(۴

Although

Ibn Majah, Sunan Ibn Majah, vol. ۲, p. ۱۳۶۸; Al-Mu'jam al-Awsat, vol. ۱, p. ۲۰۰; - ۱ Majma' az-Zawa'id, vol. ۷, p. ۳۱۸; Kashf al-Ghammah, vol. ۳, p. ۲۶۸; Ithbat al-Hudah, .vol. ۳, p. ۵۹۹; Bihar al-Anwar, vol. ۵۱, p. ۸۷

٢- ‘Aqd ad-Darar, p. ١٢٩; Shafi‘i, Bayan, p. ۴٩٠; Yanabi‘ al-Mawaddah, p. ۴٩١; Kashf al-Ghammah, vol. ٣, p. ٢۶٣; Ithbat al-Hudah, vol. ٣, p. ۵٩۶; Bihar al-Anwar, vol. ۵١, p. ٨۴.

٣- Nu‘mani, Ghaybah, p. ٣٧٣; Bihar al-Anwar, vol. ۵٢, p. ٢۴٣; Ibn Majah, Sunan Ibn Majah, vol. ٢, p. ١٣۶۶; Hakim, Mustadrak, vol. ۴, p. ۴۶۴.

۴- Nu‘mani, Ghaybah, p. ٣١۵; Ithbat al-Hudah, vol. ٢, p. ۵۴٧; Bihar al-Anwar, vol. ۵٢, p. ٣۶٩.

‘ajam is said to be the non-Arabs, the Iranians are certainly included and keeping the other hadiths in view, there will be the presence of a large number of Iranians among the special forces of Hadrat al-Mahdi (‘atfs).

The Messenger of Allah (S) said: “Soon after you, there will be a community (qawm) at whose feet the world will be gathered—they will traverse the world—and the doors of the world will be opened for them, the men and women of Persia will serve them. The earth will be rolled under their steps in such a manner that anyone of them could cover the distance from east to west within an hour. They will sell neither themselves to the world nor its inhabitants. The world is also not their delight and portion.”(١)

The Commander of the Faithful (‘a) said: “Blessed is Taleqan! It is because God has treasures there which are neither gold nor silver. Instead, they are men of faith who have really recognized God and they will be the companions of the Mahdi (Guided One) of Muhammad’s Progeny (‘atfs) at the end of time.”(٢)

The Messenger of Allah (S) also said regarding Khurasan: “There are treasures in Khurasan but they are not gold and silver. Instead, they are men whom God and His Messenger love.”(٣)

Part ٢: The Global Revolution of Imam al-Mahdi (‘atfs)

The Uprising of the Imam of the Time (‘atfs)

point

Tere are different hadiths regarding the day of the uprising of Hadrat al-Mahdi (‘atfs). Some say, Nu Ruz (Iranian New Year) is the day when the uprising begins while others

'mention 'Ashura

۱- Firdaws al-Akhbar, vol. ۳, p. ۴۴۹.

۲- Shafi'i, Bayan, p. ۱۰۶; Muttaqi Hindi, Burhan, p. ۱۵۰; Kanz al-'Ummal, vol. ۱۴, p. ۵۹۱; Yanabi' al-Mawaddah, p. ۴۹۱; Kashf al-Ghumah, vol. ۳, p. ۲۸۶.

۳- Kanz al-'Ummal, vol. ۱۴, p. ۵۹۱.

(Muharram ۱۰) as the day. A number of hadiths say Saturday while others say Friday as the day of the uprising.

There is no contradiction for it to be on Nu Ruz and 'Ashura' at the same time because the two are calculated based on the Islamic solar and lunar calendars respectively, and the occurence of these two occasions at the same time as well as their coincidence with either Friday or Saturday is possible. What seems problematic and contradictory is the mention of two days of the week (Friday and Saturday) as the day of the uprising.

This group of hadiths, however, can also be reconciled, for if we grant that the chains of transmission of the hadiths are authentic, then the hadiths that specify Friday as the day of advent (zuhur) allude to the day of the advent and uprising (qiyam) while those that specify Saturday can be interpreted to mean the day of the establishment and stabilization of the divine system and the subjugation of opponents.(۱)

It must be stated that the hadiths that regard Saturday as the day of uprising are worthy of consideration in terms of the chains of transmission. But from the same perspective the hadiths that mention Friday also do not present a problem.

Now, let us draw our attention to the pertinent hadiths:

- Imam as-Sadiq ('a) said: "The Qa'im of ours, the Ahl al-Bayt, will appear on Friday."(۲)
- Imam al-Baqir ('a) said: "It is as if I can see Hadrat Qa'im

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The specification of Friday vis-à-vis Saturday and Nu Ruz vis-à-vis 'Ashura' as the -۱ day of uprising in two sets of hadiths can also be reconciled in another way. It is possible that the day of uprising falls on a Saturday (Nu Ruz, or 'Ashura') in the eastern part of the world while it is still the preceding Friday (Nu Ruz, or 'Ashura' as the case may be) in the western part of the globe. For example, ۹:۴۰ am of a certain day in Tehran, Iran (GMT +۰۳:۳۰) is still ۷:۱۰ pm the preceding day in Hawaii, USA (GMT -۱۰:۰۰). (Trans.)

.Ithbat al-Hudah, p. ۴۹۶; Bihar al-Anwar, vol. ۵۲, p. ۲۷۹ -۲

on Saturday on the day of 'Ashura' standing between Rukn and Maqam (Mecca) with Jibril (Archangel Gabriel) standing in front of him and calling on the people to pay allegiance to him."(۱)

• Imam al-Baqir ('a) also said: "Hadrat Qa'im ('a) will stage the uprising on Saturday on the day of 'Ashura', the day when Imam Husayn ('a) was martyred."(۲) He ('a) also said: "Do you know what day—'Ashura'—is this? It is the day when God accepted the repentance of Adam (Adam) and Hawwa (Eve); the day when God split the sea for the Children of Israel, drowned Pharaoh and his legion and made Musa (Moses) triumphant over Pharaoh; the day when Ibrahim (Abraham) was born; the day when God accepted the repentance of the people of Yunus (Jonah); the day when Hadrat 'Isa was born; and the day when Hadrat Qa'im will stage the uprising."(۳)

• Another hadith with the same content has also been reported from Imam al-Baqir ('a),(۴) but in this hadith the reliability of Ibn Bata'ini who is included in the chain of transmitters is debatable.

• Imam as-Sadiq ('a) said: "On the night of twenty-third (Dhu'l-Hijjah), there will be a call in the name of Hadrat al-Mahdi ('atfs) and on the day of 'Ashura', the day of the martyrdom of Husayn ibn 'Ali ('a), he will stage the uprising."(۵)

• He ('a) also said: "Nu Ruz (Iranian New Year) is the day when the Qa'im from among us, the Ahl al-Bayt, will appear."(۶)

۱- Shaykh at-Tusi, Ghaybah, p. ۲۷۴; Kashf al-Ghammah, vol. ۳, p. ۲۵۲; Bihar al-Anwar, vol. ۵۲, p. ۲۹۰.

۲- Kamaluddin, vol. ۲, p. ۶۵۳; Shaykh at-Tusi, Ghaybah, p. ۲۷۴; At-Tahdhib, vol. ۴, p. ۳۳۳; Maladh al-Akhyar, vol. ۷, p. ۱۷۴; Bihar al-Anwar, vol. ۵۲, p. ۲۸۵.

۳- Bihar al-Anwar, vol. ۵۲, p. ۲۸۵.

۴- At-Tahdhib, vol. ۴, p. ۳۰۰; Ibn Tawus, Iqbal, p. ۵۵۸; Khara'ij, vol. ۳, p. ۱۱۵۹; Wasa'il ash-Shi'ah, vol. ۷, p. ۳۳۸; Bihar al-Anwar, vol. ۹۸, p. ۳۴; Maladh al-Akhyar, vol. ۷, p. ۱۱۶.

۵- Shaykh at-Tusi, Ghaybah, p. ۲۷۴; Bihar al-Anwar, vol. ۵۲, p. ۲۹۰.

۶- Al-Muhadhdhab al-Bari', vol. ۱, p. ۱۹۴; Khatunabadi, Arba'in, p. ۱۸۷; Wasa'il ash-Shi'ah, vol. ۵, p. ۲۲۸; Ithbat al-Hudah, vol. ۳, p. ۵۷۱; Bihar al-Anwar, vol. ۵۲, p. ۲۰۸.

('a) will be announced first by a heavenly harbinger. Then, while leaning against the Ka'bah (in Mecca) he ('a) will announce his advent in inviting to the truth.

The Commander of the Faithful ('a) said: "When the harbinger from heaven calls, 'The truth is with the Progeny of Muhammad; if you are looking for guidance and felicity, cling steadfastly to the Progeny of Muhammad (S),' Hadrat al-Mahdi ('atfs) will appear."(۱)

Imam al-Baqir ('a) also said in this regard: "Hadrat al-Mahdi ('atfs) will appear in Mecca during the 'Isha' (night) prayer. Having with him the banner and shirt of the Prophet and having performed the 'Isha' prayer, he will raise his voice, saying: 'O people! I remind you to remember God and your standing before God (on the Day of Resurrection) while He has completed His proof (in the world) on you, commissioned the prophets, and sent down the Qur'an.

God commands you not to associate partners with Him and be obedient to Him and His prophets. Revive that which has been enjoined by the Qur'an to revive, and

extinguish that which has been urged by the Qur'an to be extinguished. Be the votaries of the path of guidance and have piety and virtue because the annihilation .and doom of the world has come and the trumpet of farewell has already been blown

I invite you toward God and His Messenger, the implementation of His Book, the' annihilation of falsehood, and the revival and restoration of the life conduct (sirah) of '.(the Prophet (S

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.Al-Hawi Li'l-Fatawa, vol. ۲, p. ۶۸; Ihqaq al-Haqq, vol. ۱۳, p. ۳۲۴ -۱

(Then, he will appear in the midst of his three hundred and thirteen companions."(۱

The Slogan on the Flag of the Uprising

Every government has a flag by which it can be recognized, and uprisings and revolutions also have particular flags whose logos bespeak of the objectives of their leaders. The global revolution of Hadrat al-Mahdi ('a) has also a specific flag on which a slogan has been inscribed. Of course, although there are differences with respect to the slogan on his flag, there is a common point in all the statements and that is: It (invites the people to obey him ('a).(۲

:Now, it would suffice to mention some pertinent instances

It has been recorded in a hadith: "It is thus written on the flag of Hadrat al-Mahdi (('atfs): 'Listen and obey him'."(۳

Elsewhere, we read: "The slogan of al-Mahdi's ('atfs) flag is al-bay'atu lillah (the (allegiance for the sake of Allah)."(۴

The Gladness of the People of the World for the Uprising

It can be understood from the hadiths that the uprising of al-Mahdi ('a) will bring delight to the people of the world. This gladness and pleasure has been expressed in various forms. Some hadiths mention the gladness of the inhabitants of the heaven

and the earth while others mention the gladness of the dead ones. Some hadiths discuss the people's reception of the uprising and others mention their wish for their .dead to be revived

:Here, we will quote some of these hadiths

The Messenger of Allah (S) said: "All the inhabitants of the heaven and the earth— • the birds, beasts of prey, and fishes of the sea—will be

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Ibn Hammad, Fitan, p. ۹۵; 'Aqd ad-Durar, p. ۱۴۵; Safarini, Lawa'ih, vol. ۲, p. ۱۱; Ibn -۱ .Tawus, Mulahim, p. ۶۴; Sirat al-Mustaqim, vol. ۲, p. ۲۶۲

Imam al-Baqir ('a) said to Abu Hamzah: "It is as if I can see the Qa'im from among -۲ us, the Ahl al-Bayt, entering Najaf and when he reaches the innermost point of Najaf, he will hoist the banner of the Messenger of Allah (S). Once the banner is unfurled, the angels who were present at the Battle of Badr will descend upon him." 'Ayyashi, Tafsir 'Ayyashi, vol. ۱, p. ۱۰۳; Nu'mani, Ghaybah, p. ۳۰۸; Kamaluddin, vol. ۲, p. ۶۷۲; Tafsir .Burhan, vol. ۱, p. ۲۰۹; Bihar al-Anwar, vol. ۵۲, p. ۳۲۶

.Ithbat al-Hudah, vol. ۳, p. ۵۸۲; Bihar al-Anwar, vol. ۵۲, p. ۳۰۵ -۳

Ibn Hammad, Fitan, p. ۹۸; Ibn Tawus, Malahim, p. ۶۸; Al-Qawl al-Mukhtasar, p. ۲۴; -۴ .Yanabi' al-Mawaddah, p. ۴۳۵; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۲۱۰

(happy and glad at the advent of Hadrat al-Mahdi ('atfs)."(۱

The Commander of the Faithful 'Ali ('a) said in this regard: "When Hadrat al-Mahdi • ('atfs) appears, his blessed name will be mentioned on different tongues and people will be so full of love for him that no name other than his will be on their minds and (tongues and friendship with him will enliven their spirits."(۲

The phrase "yashribuna hubbuh"—"they are imbibing his love"—has been used in • hadith where love for him has been compared to water or a pleasant beverage, which the people will drink with the utmost pleasure and their love for him will influence their .existence

While enumerating the painful events and seditions prior to the advent of al-Mahdi (‘a), Imam ar-Rida (‘a) said concerning the progress and relief after the advent (zuhur): “At that time, progress and relief will be experienced by the people such that the dead will wish for a new life.”(۳)

Imam as-Sadiq also said in this regard: “It is as if I can see the Qa’im (‘atfs) sitting on the pulpit of Kufah and wearing the armor of the Messenger of Allah (S).” Then, he (‘a) mentioned some of his characteristics and continuing, he said: “No believer will be left in the grave without having such a delight and rejoicing that the dead will visit one another and congratulate each other on his advent.”

In some hadith the phrase “tilka’l-farajah”—“progress in the affair”—has been used. By the blessing of his advent,

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۱- ‘Aqd ad-Darar, pp. ۸۴, ۱۴۹; Al-Bayan, p. ۱۱۸; Hakim, Mustadrak, vol. ۴, p. ۴۳۱; Ad-Durr al-Manthur, vol. ۶, p. ۵۰; Nur al-Absar, p. ۱۷۰; Ibn Tawus, Malahim, p. ۱۴۲; Ihqaq al-Haqq, vol. ۱۳, p. ۱۵۰.

۲- Al-Hawi Li’l-Fatawa, vol. ۲, p. ۶۸; Ihqaq al-Haqq, vol. ۱۳, p. ۳۲۴.

۳- Khara’ij, vol. ۳, p. ۱۱۶۹; Shaykh at-Tusi, Ghaybah, p. ۲۶۸.

the dead will be revived, and based on this report, the grandeur of the movement and leadership of the uprising will be such that it will also impact upon souls.(۱)

Deliverance of the Deprived

There is no doubt that the uprising of Hadrat al-Mahdi (‘atfs) will lead to the establishment of justice and the uprooting of all deprivations from human society. In this section, we will examine the steps he (‘a) will take at the time of the uprising for the oppressed and the deprived, which will render him as the sanctuary of the deprived.

The Noble Prophet of Islam (S) said: “The Mahdi (‘atfs) will appear from my ummah. God will send him as the redresser of the people’s grievances. At that time, the people

(will live in grace."(۲)

The Messenger of Allah (S) did not confine the redresser of grievances to a particular sect or nationality; rather, by using the word "nas" (people or mankind) he (S) regarded him ('atfs) as the savior of all human beings. Prior to his advent, therefore, .the state of affairs will be such that all peoples of the world would pray for his advent

Jabir said: Imam al-Baqir ('a) said: "Hadrat Mahdi will appear in Mecca... God will relieve the land of Hijaz (through him) and he ('a) will set free the prisoners from (among the Bani Hashim."(۳)

Abu Artat said: "(From Mecca) Hadrat Mahdi will go to Medina and set free the prisoners from among the Bani Hashim. Then, he will go to Kufah and set free again

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.Ithbat al-Hudah, vol. ۳, p. ۵۳۰ -۱

.Aqd ad-Darar, p. ۱۶۷' -۲

Ibn Hammad, Fitan, p. ۹۵; Ibn Tawus, Malahim, p. ۶۴; Al-Fatawa al-Hadithiyyah, p. -۳ .۳۱; Al-Qawl al-Mukhtasar, p. ۲۳

(the prisoners from among the Bani Hashim there."(۱)

Sha'rani said: "When Hadrat al-Mahdi ('atfs) arrives in the west, the people of Andalus (Spain) will meet him, saying: 'O Wali (Friend) (and Proof) of Allah! Assist the Iberian (Peninsula as it and its people have been in perdition."(۲)

(The Role of Women in the Uprising of Imam al-Mahdi ('atfs

In studying the hadiths on the role of women before and after the advent of Hadrat al-Mahdi ('atfs), we find that a few important points need to be made. Although some hadiths say that most of the followers of Dajjal (Anti-Christ) would consist of the Jews and women,(۳) there would be also faithful and chaste women, who had experienced hardships in preserving their faith, and would have been profoundly affected by the .(state of affairs prior to the advent (zuhur

Some women would possess firmness of stance and jihad-like spirits, and wherever they go, they would expose the inhuman essence of the Dajjal as part of their propaganda war against him.

Some hadiths say that during the uprising of al-Mahdi ('atfs) four-hundred women will accompany him and most of them will be engaged in activities concerned with health and medical treatment. Of course, there is disagreement in the hadiths concerning the number of women who will be accompanying al-Mahdi ('atfs) during his uprising.

Some hadiths mention thirteen women who will be with Hadrat al-Mahdi ('atfs) during his advent, who perhaps would be among his earlier forces. Other hadiths have mentioned seven thousand eight hundred as the number of women who will assist him ('atfs), and they

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۱- Ibn Hammad, Fitan, p. ۸۳; Al-Hawi Li'l-Fatawa, vol. ۲, p. ۶۷; Muttaqi Hindi, Burhan, p. ۱۱۸; Ibn Tawus, Malahim, p. ۶۴.

۲- Qurtubi, Mukhtasar Tadhkirah, p. ۱۲۸; Ihqaq al-Haqq, vol. ۱۳, p. ۲۶۰.

۳- Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ۲, p. ۷۶; Firdaws al-Akhbar, vol. ۵, p. ۴۲۴; Majma' az-Zawa'id, vol. ۷, p. ۱۵.

are the women who will accompany him ('atfs) after the uprising and help him ('atfs) in many activities.

In the book, Fitan, Ibn Hammad said: "The number of the faithful at the coming of Dajjal will be twelve thousand men and seven thousand seven or eight hundred women."(۱)

The Messenger of Allah (S) said: "'Isa ibn Maryam (Jesus the son of Mary) will descend from heaven in the midst of eight hundred men and four hundred women who would be the best inhabitants on the surface of the earth and the most righteous of the people of the past."(۲)

Imam al-Baqir ('a) said: "By God, three thousand or so will come and there will be also fifty women from among them."(٣)

Mufaddal ibn 'Umar said: Imam as-Sadiq ('a) said: "Thirteen women will accompany Hadrat Qa'im." I asked: "What will they be doing and what role will they play?" He ('a) replied: "They will treat the wounded and attend to the sick just like what the (female) companions of the Messenger of Allah (S) were doing." I asked: "Will you mention the names of the thirteen women?" He ('a) said: "They are Qanwa the daughter of Rashid, Umm Ayman, Hababah Walabiyyah, Sumayyah the mother of 'Ammar ibn Yasir, Zubaydah, Umm Khalid Ahmasiyyah, Umm Sa'id Hanafiyyah, Siyanah Mashatah, and Umm Khalid Jahaniyyah."(۴)

In the book, Muntakhab al-Basa'ir, two women with the name of Watirah and Ahbashiyyah have been mentioned and they have been considered as among the companions and supporters of Hadrat al-Mahdi ('atfs).(۵) Some hadiths have

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۱- Ibn Hammad, Fitan, p. ۱۵۱.

۲- Firdaws al-Akhbar, vol. ۵, p. ۵۱۵; Kanz al-'Ummal, vol. ۱۴, p. ۳۳۸; At-Tasrih, p. ۲۵۴.

۳- 'Ayyashi, Tafsir 'Ayyashi, vol. ۱, p. ۶۵; Nu'mani, Ghaybah, p. ۲۷۹.

۴- Dala'il al-Imamah, p. ۲۵۹; Ithbat al-Hudah, vol. ۳, p. ۷۵.

۵- Bayan al-A'immah, vol. ۳, p. ۳۳۸.

only mentioned the existence of women among those who will accompany him ('a) and have not mentioned their number.

The Historical Background of the Women Involved in the Advent

point

In the hadiths Mufaddal ibn 'Umar has clearly mentioned the number of women who will accompany Hadrat al-Qa'im ('a) at thirteen but among this number only nine have been introduced by name and description. Imam as-Sadiq's ('a) emphasis on the names was meant for us to study their biographies and salient features, and after

research we obtained some points that give a convincing indication to a possible .reason behind Imam as-Sadiq's ('a) emphasis on mentioning their names

Each of these individuals has her own special features, but all of them have shown their own merits in the struggle against the enemies of God. Some, such as Siyanah, the mother of martyrs, have also attained martyrdom in a heartrending manner. Others such as Sumayyah had endured the most difficult tortures in the path of defending their Islamic convictions, and remained steadfast till the last breaths in .defending their faith

Another group such as Umm Khalid had deprived themselves of the favor of having healthy physical bodies and became disabled for the sake of preserving Islam. Another group such as Zubaydah had never exchanged Islam for the glitters of the .world and material fortune

On the contrary, they utilized those facilities in the way of faith and helped patronize the Hajj, which is one of the important manifestations of Islam and pillars of the religion. Yet another group had the honor of being wet nurses

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of the leaders of the Islamic ummah and rearing outstanding children while they themselves possessed lofty spiritual stations proverbial to all and sundry. Some of them had been from the family of martyrs and they themselves had carried their half-.dead bodies and talked with them

Yes, they have blazing hearts, who by demonstrating those acts of bravery, have proved that they could take part in shouldering the heavy burden of the global Islamic .government

:Now, we will embark on introducing a number of them

Siyanah .۱

It is stated in the book, Khasa'is Fatimiyyah: "In the government of al-Mahdi ('atfs)

thirteen women will be revived and return to the world to treat the wounded. One of them is Siyanah who had been the wife of Hizqayl (Ezekiel) and hairdresser of the daughter of Pharaoh. Her husband, Hizqayl (Ezekiel), was the cousin and treasurer of Pharaoh. It has been said that Hizqayl is a believer from the family of Pharaoh and believed in Musa (Moses), the prophet of his time.(١)

The Prophet (S) said: "During the night of ascension (mi'raj) on the way between Makkah al-Mu'azzamah (Holy Mecca) and Masjid al-Aqsa (in Jerusalem) I suddenly smelled something pleasant, which I had never smelled before. I asked Jibra'il (Archangel Gabriel): "What is this pleasant smell?" He answered: "O Messenger of Allah (S)! It is that of the wife of Hizqayl; she believed in Hadrat Musa ibn 'Imran (Prophet Moses, the son of Amran) and used to hide her faith.

She used to work as a hairdresser

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١- Riyahin ash-Shari'ah, vol. ۵, p. ۱۵۳; Khasa'is Fatimiyyah, p. ۳۴۳.

in the harem of Pharaoh. One day, she was busy dressing the hair of Pharaoh's daughter when the comb suddenly fell from her hand and she inadvertently said, "Bismillah" (in the name of Allah). Pharaoh's daughter asked her: "Do you worship my father?"

She answered: "No, but I do worship the One Who has created your father and will take him away. Pharaoh's daughter hurriedly went to her father and said: "The woman who dresses hair in our palace has faith in Musa (Moses). The Pharaoh summoned and asked her: "Do you not recognize my divinity?" Siyanah answered: "I will never turn away from the Real Lord and I will never worship you." The Pharaoh ordered a cupreous furnace be set ablaze and as the furnace became red-hot, he ordered all her children thrown into the fire in her presence.

At the moment when they wanted to take her sucking baby in her arms and throw him into the fire, Siyanah was moved and became inclined to disavow her religion when

suddenly, by the decree of God, the child spoke and said to its mother: "O mother! Be patient for you are on the right path." The soldiers of Pharaoh threw Siyanah and her sucking child into the fire and burned them alive. Their ashes were poured into this very ground and until the Day of Resurrection this ground will have this pleasant (scent..."(۱)

She is among the women who will be revived and returned to the world and render service

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.Minhaj ad-Dumu', p. ۹۳ -۱

.(under the command of Hadrat al-Mahdi ('atfs

Umm Ayman .۲

Her name is Burkah. She was a bondwoman of the Prophet (S) who took her as an inheritance from his honorable father, 'Abdullah ibn 'Abdil-Mutallib, and she took the (responsibility of attending to the Messenger of Allah (S).(۱)

The Prophet (S) used to address her as mother and say: "She is among the surviving members of my family." She had a son from her first husband, 'Ubayd Khazarji, whose name was Ayman. Ayman was among the migrants (muhajirin) (from Mecca to Medina) and the strugglers (mujahidin), and he attained martyrdom in the Battle of .Hunayn

Umm Ayman is the person who, when intense thirst overpowered her on the way to Medina from Mecca (during the migration) and was about to die, a bucket of water was sent down to her from heaven. When she drank from it, she never became thirsty (again.(۲)

She cried profusely during the death of the Prophet (S). When they asked her for the reason behind her profuse crying, she said in reply: "By God! I knew that he (S) will (pass away, but I'm weeping because of the termination of revelation."(۳)

In relation to the issue of Fadak, Fatimah az-Zahra (‘a) introduced her as a witness .and testifier, and she finally passed away during the Caliphate of ‘Uthman ibn ‘Affan

Zubaydah .٣

She is the wife of Harun ar-Rashid(۴) and had been one of the Shi‘ah. When Harun was informed of her faith, he swore to divorce her. She was famous for

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.Tarikh at-Tabari, vol. ٢, p. ٧; Halabi, Sirah, vol. ١, p. ۵٩ -١

.Abd ar-Razzaq, Musannif, vol. ۴, p. ٣٠٩; Al-Isabah, vol. ۴, p. ۴٣٢‘ -٢

.Tanqih al-Maqal, vol. ٣, p. ٧٠ -٣

Harun ar-Rashid: the ‘Abbasid caliph who reigned from ١٨٠-١٩٣ AH (٧٨۶-٨٠٩ CE) and -۴ was the contemporary of the seventh and eighth Imams, Musa al-Kazim and ar-Rida (.(‘a). (Trans

doing good deeds. At the time when a goatskin of water cost one gold dinar in Mecca, she gratuitously gave water to the pilgrims and perhaps to the people of Mecca as .well

By constructing tunnels across the mountains, she brought water to Masjid al-Haram from a place ١٠ miles away. Zubaydah had a hundred bondswomen all of whom were memorizers (huffaz) of the Qur’an. Each of them was obliged to read one-tenth of the Qur’an so much so that from her place of residence the loud voice of Qur’an recital, (like the buzz of bees, could be heard.(١

Sumayyah the Mother of ‘Ammar ibn Yasir .۴

She was the seventh person to embrace Islam and on account of this, she was subjected to the most horrible tortures. When the Prophet (S) saw ‘Ammar and his parents on the hot ground being tortured in the scorching heat of Mecca, he said to them: “O family of Yasir! Be patient; you have to know that your meeting place is ”.heaven

Finally, Sumayyah attained martyrdom from the spear of the bloodthirsty chief, Abu Jahl, and she became the first woman martyr in Islam.(۲)

۵. Umm Khalid

When the governor of Iraq, Yusuf ibn 'Umar, martyred Zayd ibn 'Ali in the city of Kufah, he also cut off the hand of Umm Khalid for the "crime" of being a Shi'ah and supporting Zayd's uprising.

Abu Basir said: "We were in the company of Imam as-Sadiq ('a) when Umm Khalid came with her amputated hand. He ('a) said: 'O Abu Basir!

۱- Tanqih al-Maqal, vol. ۳, p. ۷۸.

۲- Asad al-Ghabah, vol. ۵, p. ۴۸۱.

Do you want to listen to the speech of Umm Khalid?'

He answered: 'Yes, I would be pleased to listen to her.' Umm Khalid went up to the Imam ('a) and started delivering a speech. I knew her for having perfect eloquence and fluency. He also spoke to her about the issue of wilayah and the disavowal of enemies..."(۱)

۶. Hababah Walibiyyah

Shaykh at-Tusi regarded her as among the companions of Imam al-Hasan ('a) while Ibn Dawud considered her as among the companions of Imam al-Hasan, Imam al-Husayn, Imam as-Sajjad, and Imam al-Baqir ('a). Others have regarded her as among the companions of the first eight Imams, i.e. up to Imam ar-Rida ('a).

It has also been said that Imam ar-Rida ('a) buried her in his own personal shirt. She was more than ۲۴۰ years old at the time of death. She returned to her youth twice. The first time was through the miracle (mu'jizah) of Imam as-Sajjad ('a) and the second time was through the miracle of the eighth Imam ('a). It was she on whose stone the first eight Infallible Imams inscribed their seal one after the other.(۲)

Hababah Walibiyyah said: "...I said to the Commander of the Faithful ('a): 'May God shower His mercy on you! What is the proof of your Imamate (imamah)?' He ('a) said in reply: 'Bring that small stone to me.' I brought it to him ('a). 'Ali ('a) sealed it with his ,ring such that the seal was inscribed on the small stone

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.Mu'jam Rijal al-Hadith, vol. ۱۴, pp. ۲۳, ۱۰۸, ۱۷۶; Riyahin ash-Shari'ah, vol. ۳, p. ۳۸۱ -۱

.Tanqih al-Maqal, vol. ۲۳, p. ۷۵ -۲

and then he said to me: 'O Hababah! Anyone who claims the Imamate and has succeeded in inscribing his seal on this stone the way I did is an Imam, obedience to '.whom is obligatory. The Imam is he who knows whatever he wishes

I continued my usual occupation till the Commander of the Faithful ('a) departed from this world. Then, I went to see Imam al-Hasan ('a) who succeeded 'Ali ('a) when the people were asking him questions. When he ('a) saw me, he said: 'O Habbabah Walibiyyah!' I said: 'Yes, O my leader!' He ('a) said: 'Take out that thing with you.' I brought it out and gave the small stone to him ('a). He, like 'Ali ('a), inscribed a seal .with his ring on the spot where the previous inscribed seal was

After some time, I went to Imam al-Husayn ('a) who was then in the Mosque of the Messenger of Allah (S). He ('a) asked to me to come to him. He welcomed me and said: 'The proof for the thing you want exists. Do you want to see the sign of Imamate?' I replied: 'Yes, O my chief!' He ('a) said: 'Take out that thing with you.' I gave the small .stone to him. He ('a) stroke his ring against it and his seal was inscribed therein

After Imam al-Husayn ('a), I went to Imam as-Sajjad ('a) and I had become so old by then that I was trembling all over; I was one hundred and thirteen

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years old. He ('a) was then in the state of bowing (ruku') and prostration (sujud), and did not pay attention to me. I lost hope in obtaining the proof of his Imamate. He ('a)

pointed to me with his forefinger and through this I became young again. I said: 'O my chief! To what extent has passed from the world and to what extent remains?'

He replied: 'As to what has passed, yes, but as to what has remained, no; that is, we have knowledge of the past but the future is part of the unseen (ghaybah) which is known to no one except God, and it is not expedient for us to say anything about it.' Then he ('a) said to me: 'Take out that thing you have.' I gave the stone to him ('a) and he put his seal on it.

As time passed by, I went to Imam al-Baqir ('a) and he also put a seal on that stone. After him I went to Imam as-Sadiq ('a) and he also inscribed a seal. After the passage of many years, I went to Imam al-Kazim ('a) and he also inscribed his seal on it. After him I went to visit Imam ar-Rida ('a) and he also inscribed his seal on it." Thereafter, Hababah remained alive for nine months.(١)

٧. Qanwa' the Daughter of Rashid Hijri

Although nothing has been mentioned in both Sunni and Shi'ah books concerning the personality of this lady, the events related to the manner of the captivity and martyrdom

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١- Al-Kafi, vol. ١, p. ٣۴۶; Tanqih al-Maqal, vol. ٣, p. ٧۵.

of her esteemed father at the hands of Ibn Ziyad, which she narrated, clearly shows the degree of her firmness and steadfastness in faith, her attachment to Islam and Shi'ism, and her love for the Commander of the Faithful ('a).

Abu Hayyan Bajali said: "I asked Qanwa', the daughter of Rashid Hijri: 'What hadiths and narrations have you heard from your father?' She said: 'My father reported from the Commander of the Faithful ('a) that he ('a) said: 'O Rashid! To what extent will be your patience when the adopted son of the Bani 'Umayyah (Ibn Ziyad) summons you and amputates your two hands, two feet and tongue?' He asked: 'Will my destination be heaven...?' He ('a) replied: 'O Rashid! You will be in my company both in this world

".and in the hereafter'

Qanwa' said: "By God! After a little while Ibn Ziyad summoned my father and asked him to denounce 'Ali ('a), but my father never did it. Ibn Ziyad asked: 'How has 'Ali described the manner in which you will be killed?' My father answered: 'My friend 'Ali has informed me that you will ask me to denounce him but I will refuse. Then you will amputate my two hands, two feet and tongue.' Ibn Ziyad said: 'By God! I will do something with respect to you that is contrary to 'Ali's prediction.'

Then he ordered that my father's two hands and two feet be amputated but that his tongue be spared. I carried my father on my

p: ٧٢

shoulder and along the way I asked him: 'O father! Do you feel pain and agony?' He said: 'No. I am only annoyed at the amount of pressure that the crowd would exert on me.' As I took my father and brought him to the palace of Ibn Ziyad, the people gathered around him. My father took advantage of the opportunity and said: 'Bring pen, ink and paper so that I could narrate events to you. When Ibn Ziyad was informed of it, he ordered that his tongue be cut off and my father attained martyrdom that very night."(١)

The Role of Women during the Time of the Prophets ('a)

point

In view of the fact that the women in the government of Hadrat al-Mahdi ('atfs) will have the same role as that which they had had during the early period of Islam, we shall examine the role of women during that period.

Although hadiths indicate that they will treat the wounded and attend to the sick just like the (female) companions of the Messenger of Allah (S) did, perhaps this is just one example of the important services rendered by the women during that period. They might have performed other activities as well. They will perform the same roles during the period of Hadrat al-Mahdi ('atfs). Imam as-Sadiq ('a) said: "During the time

of Hadrat al-Qa'im ('a), the women will perform the same tasks they did during the ".(time of the Prophet (S

Women during the wars of the Prophet (S) also shouldered other responsibilities such as delivering food and water

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Ikhtiyar Ma'rifah ar-Rijal, "Sharh Hal Rashid," p. ٧٥; Tanqih al-Maqal, vol. ١, p. ۴٣١; -١ vol. ٣, p. ٨٢; Mu'jam Rijal al-Hadith, vol. ٧, p. ١٩٠; A'yan ash-Shi'ah, vol. ٣٢, p. ۶; Safinah .al-Bihar, vol. ٢, p. ۵٢٢; Riyahin ash-Shari'ah, vol. ۵, p. ۴٠

to the combatants, cooking, keeping the belongings of the combatants, procuring medicine, delivering weapons, repairing equipment, transporting the martyrs, participation in defensive wars, encouraging combatants to go to the warfront, .encouraging them at the scene of combat, and so on

Imam as-Sadiq's ('a) comparison of the women in the period of al-Mahdi ('a) with the women in the period of the Prophet (S) prompted us to mention some of their .activities during the early period of Islam

:Some of the women who played important roles in these activities are the following

Umm 'Atiyyah .١

She participated in eight wars with the Prophet (S) (ghazwah). Treating the wounded was among the services she rendered.(١) She said: "One of my duties was guarding (the belongings of the soldiers.(٢

(Umm 'Ammarah (Nasibah .٢

Her acts of bravery in the Battle of Uhud were such that they were profoundly praised (and appreciated by the Prophet.(٣

Umm Abih .٣

She was one of the six women who made their way to the castle of Khaybar. The Prophet (S) asked them: "By whose order did you come here?" Umm Ubayyah said: "Since we could notice the sign of anger on his countenance, I said: 'We have come here with some medicine to treat the wounded,' so, the Prophet (S) agreed for us to ".stay. Our assignment in that war was treating the wounded and cooking food

Umm Ayman .۴

(She used to treat the wounded in the wars.(۴

Haminnah .۵

She used to deliver water to the wounded and treat them. She lost her husband, (brother and maternal uncle in the battlefield.(۵

Rabi'ah bint Ma'udh .۶

She used

.Abu 'Awanah, Musnad, vol. ۴, p. ۳۳۱ -۱

.Waqidi, Maghazi, vol. ۱, p. ۲۷۰ -۲

.Kanz al-'Ummal, vol. ۴, p. ۳۴۵ -۳

.Al-Isabah, vol. ۴, p. ۴۳۳ -۴

.Ibn Sa'd, Tabaqat, vol. ۸, p. ۲۴۱ -۵

to treat the wounded.(۱) She said: "We went to the battlefield with the Prophet (S) and ".transported the martyrs to Medina

Umm Ziyad .۷

She was among the six women who went to the war region of Khaybar to treat the (wounded.(۲

.Umayyah bint al-Qays .۸

She became Muslim after the migration (hijrah) to Medina. She said: “I went to see the Prophet (S) along with a group of women from Bani Ghaffar. I said: ‘We want to be with you in going to Khaybar to treat the wounded and assist the combatants.’ (Showing his happiness, the Prophet (S) said: ‘You move by the grace of God!’”(۳

Layla al-Ghaffariyyah .۹

She said: “I was a woman who used to go to the war along with the Prophet (S) to (treat the wounded.”(۴

Umm Salim .۱۰

While pregnant, she delivered water to the combatants in the Battle of Uhud. She also (participated in the Battle of Hunayn.(۵

Mu‘adhah al-Ghaffariyyah .۱۱

(She used to attend to the sick and treat the wounded.(۶

Umm Sinan Aslamiyyah .۱۲

When going to the Battle of Khaybar, she said to the Prophet: “I want to go with you and treat the wounded, attend to the sick, assist the combatants, safeguard their belongings, and deliver water to the thirsty in the battle field. The Prophet (S) said: (“You are permitted. Go with my wife, Umm Salamah.”(۷

(Fatimah az-Zahra (‘a .۱۳

Muhammad ibn Muslimah said: “In the Battle of Uhud the women were engaged in (looking for water and they were fourteen in all. Fatimah (‘a) was also one of them.”(۸

The women used to carry the food and water on their shoulders, engage in the treatment of the

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.Asad al-Ghabah, vol. ۵, p. ۴۵۱; Bukhari, Sahih al-Bukhari, vol. ۱۴, p. ۱۶۸ -۱

.Al-Isabah, vol. ۴, p. ۴۴۴ -۲

.Asad al-Ghabah, vol. ۵, p. ۴۰۵ -۳

.Naqsh-e Zanan dar Jang, p. ۲۲ -۴

.Ibn Sa'd, Tabaqat, vol. ۸, p. ۴۲۵ -۵

.A'lam an-Nisa', vol. ۵, p. ۶۱ -۶

.Riyahin ash-Shari'ah, vol. ۳, p. ۴۱۰ -۷

.Waqidi, Maghazi, vol. ۱, p. ۲۴۹ -۸

(wounded and give water to them.(۱

Umm Sulayt .۱۴

Umar ibn al-Khattab said: "During the Battle of Uhud, Umm Sulayt used to carry' (goatskins of water for us and engage in repairing weapons and equipment."(۲

Nasibah .۱۵

She participated in the Battle of Uhud along with her husband and son. She used to carry goatskins of water and give water to the wounded. When the war became intense, she also participated in the battlefield and sustained twelve wounds by the (sword.(۳

Anisah .۱۶

In the Battle of Uhud she went to see the Prophet (S) and said: "O Messenger of Allah! My son, 'Abdullah ibn Salamah, was among the combatants in the Battle of Badr. Now, in the Battle of Uhud, he has been martyred. I want to bring him to Medina and bury him there so that his grave would be near (our house) and I would be near to him." The Prophet (S) gave her permission. Anisah transported the pure corpse of her martyred son by means of a camel along with the corpse of another martyr of Islam (named Mujdar ibn Ziyad, which was wrapped in a cloak, to Medina.(۴

This was just a glimpse of the activities and roles of women in the battles of Islam under the command of the Messenger of Allah (S). Perhaps, the cooperation of women in military and defense was meant to maximize all the combatant forces in the

war and in confronting enemies. With the same objective in view, the women in the government of Hadrat al-Mahdi ('atfs) will also

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.Ibid -۱

.Bukhari, Sahih al-Bukhari, vol. ۱۲, p. ۱۵۳ -۲

.Waqidi, Maghazi, vol. ۱, p. ۲۶۸ -۳

Asad al-Ghabah, vol. ۵, p. ۴۰۶. See Hujjat al-Islam Muhammad Jawad Tabasi, - ۴ .Naqsh-e Zanan

.(play the roles the women played during the time of the Prophet (S

During that period or prior to that, women will have various roles to play; propaganda against the Dajjal (the Anti-Christ) and warning the people against him will be among .their roles and duties

Abu Sa'id al-Khudri said: "Wherever the Dajjal wants to go, a woman with the name of La'ibah (Tayyibah) will go there before him and say: "The Dajjal will come to you; keep (away from him and beware of the consequences of his work!"(۱

The Leader of the Uprising

point

We have so far talked about the revolution and the uprising of Hadrat al-Mahdi ('atfs). In this chapter we shall discuss his physical and moral characteristics as well as his .miracles by quoting hadiths

Physical Features

Age and Features .۱

Umran ibn al-Husayn said: I said to the Messenger of Allah (S): "Kindly describe that' man (al-Mahdi) to me and mention some of his characteristics." The Prophet (S) said: "He is from my progeny; his stature is that of the men of the Children of Israel—firm

and robust; at the time when my ummah is in difficulty and affliction, he will rise up; the color of his countenance is similar to that of the Arabs; his appearance is like that of a forty-year old; his face will shine like that of a half moon; he will fill the earth with justice and equity when it would have been full of oppression and injustice; he will take charge of affairs for twenty years and he will conquer all

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.Ibn Hammad, Fitan, p. ۱۵۱; Kanz al-'Ummal, vol. ۱۴, p. ۶۰۲ -۱

(the cities of kufr such as Constantinople and Rome…"(۱

Imam Hasan al-Mujtaba ('a) said: "…God will extend the age of Hadrat al-Mahdi ('atfs) during the period of occultation (ghaybah). Thereafter, by His infinite power, He will let (him appear in the form of a young man less than forty years old."(۲

Imam as-Sadiq ('a) said: "During the advent of Hadrat al-Qa'im ('atfs), the people will deny him and no one will cling to him except those with whom God has made a covenant in the 'alam adh-dharr.(۳) He ('atfs) will appear with a perfect, proportioned ((muwaffaq) and normal young face."(۴

The Commander of the Faithful ('a) said: "At the time of the uprising of al-Mahdi (('atfs), his age will be between thirty and forty."(۵

Marwi said: I asked Imam ar-Rida ('a): "What is the sign and symbol of your Qa'im at the time of his uprising and appearance?" The Imam ('a) answered: "The sign is that he ('atfs) would be old but he will appear young such that anyone who would look at him will think that he ('atfs) is forty years old or even younger. Another sign is that the (passage of time will not render him old till such time that his life would end."(۶

Imam as-Sadiq ('a) said: "Certainly, like Ibrahim Khalilullah (Abraham the Friend of Allah), Wali Allah (Friend of Allah) (Imam al-Mahdi) will be one hundred and twenty years old, and he will appear with a youthful perfect thirty-year-old face and (visage."(۷

The late Majlisi said: "Perhaps

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.Ibn Tawus, Malahim, p. ۱۴۲ -۱

Kamaluddin, vol. ۱, p. ۳۱۵; Kifayah al-Athar, p. ۲۲۴; A'lam al-Wara, p. ۴۰۱; Al-Ihtijaj, p. -۲ .۲۸۹

Alam adh-dharr: the world prior to the creation of human beings on earth in which' -۳ God obtained their acknowledgment of His divinity and lordship: (وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ) When your Lord took from the Children of Adam, from their loins, their descendants" and made them bear witness over themselves, (He said to them,) 'Am I not your Lord?' They said, 'Yes indeed! We bear witness.' (This,) lest you should say on the Day of Resurrection, 'Indeed we were unaware of this'." (Surah al-A'raf ۷:۱۷۲) Some exegetes (mufassirin) have said that it refers to the appearance of the souls of Children of Adam in the world of the soul ('alam ar-ruh) and their testimony to the unity of God and His lordship in the mundane and celestial worlds. It was meant that they could not say that they were not aware of that event or fact (the Day of .(Resurrection or the unity of God

Nu'mani, Ghaybah, p. ۱۸۸; 'Aqd ad-Durar, p. ۴۱; Bihar al-Anwar, vol. ۵۲, p. ۲۸۷; - ۴ .Yanabi' al-Mawaddah, p. ۴۹۲

.Ihqaq al-Haqq, vol. ۱۹, p. ۶۵۴ -۵

.Kamaluddin, vol. ۲, p. ۶۵۲; A'lam al-Wara, p. ۴۳۵; Khara'ij, vol. ۳, p. ۱۱۷۰ -۶

.Bihar al-Anwar, vol. ۵۲, p. ۲۸۳ -۷

it (one hundred and twenty years) means the term of his ('atfs) governance and rule, ".or that it is his age but God has extended it

What is meant by the word "proportioned" (muwaffaq) is the normalcy of the bodily (limbs and it is an allusion to his being in middle age or the last phase of youth.(۱

There are also other statements concerning the age of Hadrat al-Mahdi ('atfs) at the time of the advent (zuhur). Artat said: "Hadrat al-Mahdi ('atfs) will be sixty years old (at

the time of the advent)."(۲) Ibn Hammad said: "Hadrat al-Mahdi ('atfs) will be eighteen (years old."(۳)

۲. Bodily Characteristics

Abu Basir said: I said to Imam as-Sadiq ('a): "I have heard from your father that the Imam of the Time ('atfs) has a broad chest and wide shoulders." He ('a) said: "O Abu Muhammad! My father tried on the armor of the Prophet (S) but it was so big for him that it would touch the floor. I also put it on but it was too large for my stature. That armor is as appropriate and fitting for Hadrat al-Qa'im ('atfs) as it was for the Prophet ('atfs). Its lower portion is short to the extent that anyone who saw it would think that (they have formed a knot around it."(۴)

Riyan ibn Salt said: I asked Imam ar-Rida ('a): "Are you the master of this affair?" He ('a) replied: "I am the Imam and master of the affair but not the master of the affair who will fill

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۱- Ibid.

۲- Ibn Tawus, Malahim, p. ۷۳; Kanz al-'Ummal, vol. ۱۴, p. ۵۸۶.

۳- Ibn Hammad, Fitan, p. ۱۰۲.

۴- Basa'ir ad-Darajat, vol. ۴, p. ۱۸۸; Ithbat al-Hudah, vol. ۳, pp. ۴۴۰, ۵۲۰; Bihar al-Anwar, vol. ۵۲, p. ۳۱۹.

the earth with justice and equity at the time when it would be full of oppression and injustice. How could I be the master of that affair when you can see my physical limitations?

Hadrat al-Qa'im is he who, at the time of his advent, will be of old age but he will look young. He will have a strong and well-built body such that if he would extend his hand toward the largest tree, he would be able to uproot it; if he shouted across the mountains, the rocks will crack and be pulled up. He will have the staff of Musa (Moses) ('a) and the ring of Sulayman (Prophet Solomon) ('a)."(۱)

point

Like the other infallible Imams, Hadrat al-Mahdi ('atfs) will have special moral excellences. As the Infallibles ('a) are perfect human beings and are the models and exemplars of mankind in every aspect, they have the most excellent morality.

Hadrat ar-Rida ('a) said: "Al-Mahdi ('atfs) will be the most knowledgeable, humble and virtuous man (of his time). Of all men (during his time) he will be the most forgiving, brave and pious."(۲)

۱. His Fear of God

Ka'b said that Hadrat al-Mahdi's ('atfs) fear of and submissiveness to God is like the submissiveness of the eagle to its two wings.(۳) Perhaps, what is meant by Ka'b is that although the eagle is a powerful bird, this power depends on the degree of the assistance of its two wings. If the wings would not assist it for only a moment, it will fall to

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۱- Kamaluddin, vol. ۲, p. ۴۸; A'lam al-Wara, p. ۴۰۷; Kashf al-Ghumah, vol. ۳, p. ۳۱۴; Bihar al-Anwar, vol. ۵۲, p. ۳۲۲; Wafi, vol. ۲, p. ۱۱۳; Ithbat al-Hudah, vol. ۳, p. ۴۷۸.

۲- Yanabi' al-Mawaddah, p. ۴۰۱; Ithbat al-Hudah, vol. ۳, p. ۵۳۷; Ihqaq al-Haqq, vol. ۱۳, p. ۳۶۷.

۳- Ibn Hammad, Fitan, p. ۱۰۰; 'Iqd ad-Durar, p. ۱۵۸; Ibn Tawus, Malahim, p. ۷۳; Muttaqi Hindi, Burhan, p. ۱۰۱.

the ground.

Similarly, although Hadrat al-Mahdi ('atfs) would be the most powerful divine leader, this power emanates from the Essence of God, the Exalted. If God would not help him for one moment, he will not have any capability to continue his work. Therefore, in facing the Divine Essence he has the utmost submissiveness, obeisance and fear.

Based on Ibn Tawus' narration,(١) the submissiveness of al-Mahdi ('atfs) to God has been likened to the submissiveness of the two points of a spear. The speed of action and precision involved in aiming at a target and throwing a spear depend on its two .points which are like two wings; if one point is curved, it will miss the target

Perhaps, it means that the power of al-Mahdi ('atfs) emanates from God and totally .depends on divine succor

(His Asceticism (zuhd .٢

Imam as-Sadiq ('a) said: "Why are you in a hurry for the advent of Hadrat al-Mahdi? God knows that his clothing is rough and coarse; his food is barley bread; his government is the government of the sword; and his death is at the point of the (sword."(٢

Uthman ibn Hammad said: I was present in the assembly of Imam as-Sadiq ('a) when' a person said to the Imam ('a): "'Ali ibn Abi Talib used to wear coarse clothing that cost only four dirhams while you wear valuable clothing!" In reply, the Imam ('a) said: "'Ali ('a) used to wear that clothing, which was not condemnable and detestable at that ".time

The best clothing in

p: ٨١

.Ibn Tawus, Malahim, p. ٧٣ -١

.Nu'mani, Ghaybah, p. ٢٣٣-٢٣۴ with a slight difference; Bihar al-Anwar, vol. ۵٢, p. ٣۵۴ -٢

every period is the clothing of the people of that period. At the time when our Qa'im would stage the uprising, he will wear something similar to the clothing of 'Ali ('a) and (he will adopt the policy and course of action of 'Ali ('a)."(١

His Garments

The hadiths tell something about the special garment of Hadrat al-Qa'im ('a) at the time of his advent. Some mention the shirt of the Messenger of Allah (S) while others

mention the shirt of Prophet Yusuf (Joseph) ('a) as his garments at the time of his advent.

Ya'qub ibn Shu'ayb said: Imam as-Sadiq ('a) said: "Would you not like me to show you the shirt to be worn by Hadrat al-Qa'im at the time of his advent?" I said: "Of course, I'd like to see it." The Imam ('a) asked for a small chest. He opened it and took a denim shirt out of it and opened it. There was a blood stain in the corner of its left sleeve.

The Imam ('a) said: "It is the shirt of the Prophet (S) which he was wearing on the day when his four front teeth were broken (in the Battle of Uhud). Hadrat al-Qa'im will stage the uprising wearing this shirt." I kissed the blood (stain) and put it on my eyes. Then, the Imam ('a) wrapped up the clothing and returned it.(٢)

Mufaddal ibn 'Umar said: Imam as-Sadiq ('a) said: "Do you know what the shirt of Yusuf (Joseph) was?" I said: "No." The Imam ('a) said:

١- Al-Kafi, vol. ۶, p. ۴۴۴; Bihar al-Anwar, vol. ۴١, p. ١۵٩; vol. ۴٧, p. ۵۵.

٢- Nu'mani, Ghaybah, p. ٢۴٣; Ithbat al-Hudah, vol. ٣, p. ۵۴٢; Hilyah al-Abrar, vol. ٢, p. ۵٧۵; Bihar al-Anwar, vol. ۵٢, p. ٣۵۵.

"Since they kindled a fire for Ibrahim (Abraham) ('a), Jibra'il (Archangel Gabriel) brought a shirt for him and let him wear it so that the heat and cold would not harm him. As the time of his departure from the world arrived, he wrapped it in a prayer cover and placed it on the arms of his son Ishaq ('a).

Ishaq gave it in turn to his son Ya'qub (Jacob) ('a). When Yusuf ('a) was born, Ya'qub placed it on the arms of Yusuf. Something happened to Yusuf and he became the 'Aziz of Egypt. When Yusuf brought it out from the two prayer covers, Ya'qub smelled it and made the statement which can be read in the Qur'an regarding Yusuf: "I sense the scent of Joseph, if you will not consider me a dotard."(١) It is the same shirt that has come down from heaven."

I asked: "May I be your ransom! In whose possession is the shirt now?" The Imam said: "It is in the possession of its owner; the shirt will be with our Qa'im when he appears." Then the Imam said: "Any knowledge or any other things acquired as a legacy by any prophet are all bequeathed to Muhammad (S)."(۲)

His Weapon

The Messenger of Allah (S) said to 'Ali ('a): "When our Qa'im rises up and the mission of his advent arrives, he will have a sword that will tell him: 'O Friend (wali) of Allah! Rise up and slay your enemies'."(۳)

Imam as-Sadiq ('a) said: "During his

۱- Surah Yusuf ۱۲:۹۴.

۲- Al-Kafi, vol. ۱, p. ۲۳۲; Kamaluddin, vol. ۲, p. ۶۷۴; Bihar al-Anwar, vol. ۵۲, p. ۳۲۷.

۳- Kifayah al-Athar, p. ۲۶۳; Bihar al-Anwar, vol. ۳۶, p. ۴۰۹; 'Awalim, vol. ۱۵, section ۳, p. ۲۶۹; Ithbat al-Hudah, vol. ۳, p. ۵۶۳.

advent Hadrat al-Mahdi ('atfs) will wear the shirt the Prophet (S) had worn during the Battle of Uhud as well as the Prophet's turban and armor on his body. He will take hold of Dhu'l-Fiqar, the sword of the Prophet (S), unsheathe it and for the period of eight months the slain among the wicked will be piled in mounds of corpses."(۱)

Jabir Ja'fi reported that Imam al-Baqir ('a) said: "Hadrat al-Mahdi ('atfs) will appear along with his vizier and three hundred or so (thirteen) persons of his followers in Mecca between the station of rukn and maqam having the covenant and instruction of the Prophet (S) as well as his (S) banner and weapon.

Then, the harbinger from the sky above Mecca will call out the Imam's name and the wilayah (guardianship) such that all the people on earth will hear that name; his name is that of the Prophet (Muhammad) (S)."(۲)

Imam al-Mahdi's Knowledge of Others' Personalities

One of the salient features of Hadrat al-Mahdi ('atfs) is that he can know the inner personalities of people through their faces; he would be able to distinguish pious from impious personalities, and with the same knowledge of the remuneration of their deeds, he will deal with the corruptors.

Imam as-Sadiq ('a) said: "When Hadrat al-Qa'im rises up, no one will be left except the person he knows to be a righteous and good, or the deviant and corrupt."(۳)

The Imam ('a) also said: "When our Qa'im rises up, he will recognize our enemies from their faces. Then he

p: ۸۴

۱- Nu'mani, Ghaybah, p. ۳۰۸; Bihar al-Anwar, vol. ۵۲, p. ۲۲۳. See Shaykh al-Mufid, Al-Irshad, p. ۲۷۵.

۲- Al-Usul as-Sittah 'Ashar, p. ۷۹; Ithbat al-Hudah, vol. ۳, p. ۵۸۸; Bihar al-Anwar, vol. ۲۶, p. ۲۰۹; Mustadrak al-Wasa'il, vol. ۱۱, p. ۳۸.

۳- Kamaluddin, vol. ۲, p. ۶۷۱; Khara'ij, vol. ۲, p. ۹۳۰; Ithbat al-Hudah, vol. ۳, p. ۴۹۳; Bihar al-Anwar, vol. ۵۱, p. ۵۸; vol. ۵۲, p. ۳۸۹.

will take them in their foreheads (heads) and feet (and apprehend them), and he himself along with his supporters will slay them with the sword."(۱)

He similarly said: "When the Qa'im of Muhammad's Progeny ('a) rises up, he would be able to distinguish his friends from his enemies through his power of recognition (of inner personalities of others)."

Mu'awiyah Dehni said that concerning the verse of the Qur'an which states that: "The guilty will be recognized by their mark; so they will be seized by the forelocks and the feet,"(۲) Imam as-Sadiq ('a) said: "O Mu'awiyah! What do others say about it?" I replied: "They imagine that on the Day of Resurrection God will recognize the sinners from their faces and they (the angels) will take them from their hair in the front of the head and their feet, and they will throw them in the fire."

The Imam ('a) said: "What need does God have for the faces of the sinners in order to recognize them as He created them?" I asked: "What is the meaning of that verse then?" He ('a) answered: "When Hadrat al-Qa'im ('a) rises up, God will grant him the power to know inner personalities and he will order the capture of the infidels from their heads and feet and that they be struck severely with the sword."(۳)

His Miracles

point

At the end of time, although the people will be waiting passionately for the establishment of a powerful government, which at the same time, champions the cause of

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۱- Ihqaq al-Haqq, vol. ۱۳, p. ۳۵۷. See Nu'mani, Ghaybah, p. ۲۴۲; Kamaluddin, vol. ۲, p. ۳۶۶; Irshad, vol. ۵, p. ۳۶; I'lam al-Wara, p. ۴۳۳; Kashf al-Ghammah, vol. ۳, p. ۲۵۶.

۲- Surah ar-Rahman ۵۵:۴۱.

۳- Ikhtisas, p. ۳۰۴; Nu'mani, Ghaybah, p. ۱۲۸; Basa'ir ad-Darajat, p. ۳۵۶; Bihar al-Anwar, vol. ۵۲, p. ۳۲۱; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۴۳۱; Al-Muhajjah, p. ۲۱۷; Yanabi' al-Mawaddah, p. ۴۲۹.

the oppressed, they would not be optimistic about most current governments. They would not accept the statement of any party or group, and in principle, they would not regard anybody capable of reviving order in a global society and of stabilizing the chaotic world.

As such, anyone who claims to be the one to put order in society and spread security in the world must possess power beyond that of other human beings, and to prove this point necessitates the performance of miracles and extraordinary acts. Perhaps, it is owing to this that as soon as he appears Hadrat al-Mahdi ('a) will embark on performing a series of miracles and wonders. He will point to a flying bird and it will immediately descend on his hand. He will stick a dry piece of wood in the barren

.ground and it will immediately turn green, sprouting twigs and leaves

These works of wonder will prove to the people that they are dealing with a person who is in control of, and has discretion over, the heaven and the earth by the decree of God. These miracles are glad tidings for the people who, for years, and in fact, for centuries had been under the pressure and wrath of the heaven and earth; people who have been subjected to the aggression of warplanes and bombs over their heads. They would have made many sacrifices, but they were not able to find any power to hinder all these aggressions. But now they would be

facing a man who would seem to have control of the heaven and the earth and all the .things in between

People who, till yesterday were suffering from such famine that they had to endure all kinds of afflictions and adversities just to procure their daily bread and had been subjected to severe economic strangulation as the result of drought and lack of agricultural products, would now be meeintg a person who, by just pointing a finger, .will make barren ground fertile, fresh and green, and make water and rain available

People who had been afflicted with incurable diseases will now meet a person who could cure even them and revive the dead. These are the miracles and wonders that bespeak of the power, sincerity and truthfulness of the words of this heavenly leader. In a nutshell, the people of the world would believe that this giver of glad tidings has no similarity with any of the preceding false claimants, and that he is the same true .savior, the Remainder of Allah (baqiyyatullah) and the Promised Mahdi

The miracles of al-Mahdi ('atfs) will sometimes be shown to his combatants in order to strengthen their faith and conviction and at other times to his enemies and those who .(pose threats in order for them to believe in him ('atfs

.Now, we shall present some of these miracles and wonders

The Speaking of Birds .١

The Commander of the Faithful ('a) said: "Hadrat al-Mahdi ('atfs) will meet on his way a descendant of Imam al-Hasan ('a) (Sayyid) who will have twelve

thousand combatants with him. The Sayyid will be occupying a lofty station and .regard himself more deserving of the leadership

In reply to him, the Imam ('atfs) will say: 'I am the Mahdi.' The Sayyid will ask: 'Do you have any proof and sign so that I can pay allegiance to you?' The Imam will point to a bird flying in the sky and it will descend upon his hands. Then, by the power of God, it .(will start talking and bear witness to the Imamate (imamah) of Hadrat al-Mahdi ('atfs

In order to give further proof to the Sayyid, the Imam ('a) will stick a piece of wood in" the ground and it will turn green and sprout twigs and leaves. Again, the Imam ('atfs) will pick up a stone from the ground, and by just a slight pressure, it will be broken into .small pieces like soft paste

By witnessing those miracles, the Sayyid will believe in the Imam ('a). He and all his" forces will submit to the Imam ('a) and the Imam will designate him as the (commander of the frontline forces."(۱

The Gushing Forth of Water and Provisions from the Ground .۲

Imam as-Sadiq ('a) said: "When the Imam ('a) appears in the city of Mecca and wants to proceed to Kufah, he will announce to his forces that they should not bring any water, food and other provisions. The Imam ('a) will have with him the stone of Musa ('a) (Prophet Moses) through which twelve springs gushed forth from the ground. Wherever they will stop along

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Aqd ad-Darar, pp. ۹۷, ۱۳۸-۱۳۹; Al-Qawl al-Mukhtasar, p. ۱۹; Shi'ah wa'r-Raj'ah, vol.' -۱ .۱, p. ۱۵۸

the way, he will set it up and springs will gush forth from the ground. Anyone who is

hungry will be satisfied by drinking from it and anyone who is thirsty will be quenched .by drinking from it

The soldiers will be provided with provisions and water along the way in this manner" until they arrive at the city of Najaf. By setting up the stone there, water and milk will gush forth from the ground which will satisfy anyone who is hungry and thirsty."(1)

Imam al-Baqir ('a) said: "When Hadrat al-Qa'im ('a) appears, he will have with him the banner of the Prophet (S), the ring of Sulayman ('a) (Prophet Solomon), and the stone and staff of Musa ('a) (Prophet Moses). Then, by his order it will be announced that his soldiers should not bring provisions for themselves and forage for their four-footed .(animals (horses

Some of their companions will say: 'He wants to bring us to perdition and annihilate our horses through thirst and hunger.' The companions will set out along with the Imam. At the first place where they arrive, the Imam will strike the stone against the ground, and water and food for the forces as well as forage for the animals will emerge, and they will consume them until they arrive at the city of Najaf."(2)

Traveling throughout the World and the Absence of a Shadow .3

Imam ar-Rida ('a) said: "When Hadrat al-Mahdi ('atfs) appears, the earth will be illuminated by the light of God and it will move quickly under his feet

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1- Basa'ir ad-Darajat, p. 188; Al-Kafi, vol. 1, p. 231; Nu'mani, Ghaybah, p. 238; Khara'ij, vol. 2, p. 690; Nur ath-Thaqalayn, vol. 1, p. 84; Bihar al-Anwar, vol. 13, p. 185; vol. 52, p. .324

2- Kamaluddin, p. 670; Bihar al-Anwar, vol. 52, p. 351; Al-Wafi, vol. 2, p. 112.

and thus he would be able to quickly traverse great distance) and he will not have a) shadow."(1)

His Means of Transportation .4

Imam al-Baqir ('a) said to a person named Surah: "Dhu'l-Qarnayn had the option to choose either the gentle or the wild cloud. He chose the former and the latter is preserved for Hadrat as-Sahib ('atfs)."(۲)

Surah asked: "What do you mean by the wild cloud? The Imam ('atfs) replied: "It refers to clouds having thunder, lightning, storms, and thunderbolts. Whenever there is such a cloud, your Sahib is riding on it. Undoubtedly, he will ride on the cloud and by means of it he will go to the higher sky, and he will traverse the seven skies and earths/planets (zamin) five of which are habitable while the other two are in ruins."(۳)

Imam as-Sadiq ('a) said: "God gave Dhu'l-Qarnayn the option to choose between the wild and gentle clouds. He chose the gentle cloud and it is the cloud without thunder and lightning, and if he had chosen the wild cloud, he would not have been able to utilize it because God has preserved it for Hadrat al-Qa'im ('atfs)."(۴)

۵. Slowness of the Movement of Time

Imam al-Baqir ('a) said: "When the Imam of the Time ('a) appears, he will set out toward Kufah. He will rule there for seven years each year of which would be equivalent to ten years of yours. Then, he will do whatever God wishes." It was asked: "How could the years become longer?" The Imam ('a) answered: "God will order the (solar) system (and the

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۱- Kamaluddin, p. ۳۷۲; Kifayah al-Athar, p. ۳۲۳; I'lam al-Wara, p. ۴۰۸; Kashf al-Ghammah, vol. ۳, p. ۳۱۴; Fara'id al-Samtayn, vol. ۲, p. ۳۳۶; Yanabi' al-Mawaddah, p. ۴۸۹; Nur ath-Thaqalayn, vol. ۴, p. ۴۷; Bihar al-Anwar, vol. ۵۱, p. ۱۵۷. See Kifayah al-Athar, ۳۲۴; Ihtijaj, vol. ۲, p. ۴۴۹; I'lam al-Wara, p. ۴۰۹; Khara'ij, vol. ۳, p. ۱۱۷۱; Mustadrak al-Wasa'il, vol. ۲, p. ۳۳.

۲- Sahib or Sahib az-Zaman (The Owner/Master or Owner/Master of the Time): one of the titles of Imam al-Mahdi ('a). (Trans.)

۳- Shaykh al-Mufid, Al-Ikhtisas, p. ۱۹۹; Basa'ir ad-Darajat, p. ۴۰۹; Bihar al-Anwar, vol. ۵۲, p. ۳۲۱.

.Al-Ikhtisas, p. ۳۲۶; Bihar al-Anwar, vol. ۵۲, p. ۳۱۲; Ghayah al-Maram, p. ۷۷ -۴

angel managing it) to reduce the speed of its movement. As such, the days and years ".will become longer

It was said: "It is said that if there were the least change in their (units of the system) movement, they will experience trouble and perish." The Imam ('a) said: "This statement is that of the materialists and deniers of God, but the Muslims (who believe (in God as the Regulator of them all) do not make such a statement."(۱)

The Power of Takbir .۶

Regarding al-Mahdi's ('atfs) conquest of Constantinople, Ka'ab said: "He will put the banner on the ground and approach the water to perform ritual ablution (wudu) for the morning prayer (salah as-subh) and the water will be taken away from him. He will remove the banner and move toward the water until such time that an area will be .cleared of water

Then, he will place the banner on the ground and call the attention of the soldiers, saying: "O people! God will split the sea for you just as He did for the Children of Israel." Thereafter, the soldiers will pass through the sea and will arrive in the city of Constantinople. The soldiers will utter takbir (the shout of Allahu akbar (Allah is great)) .and the walls of the city will crumble

They will utter takbir again and the walls will crumble again. The third time that they (utter takbir, the walls at the center of the twelve watchtowers will collapse."(۲

The Messenger of Allah (S) said: "...Hadrat al-Mahdi ('atfs) will arrive in .Constantinople

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Shaykh al-Mufid, Al-Irshad, p. ۳۶۵; Bihar al-Anwar, vol. ۵۲, p. ۳۳۷; Ash-Shi'ah wa'r- - ۱ .Raj'ah, vol. ۱, p. ۴۰۰

.Iqd ad-Durar, p. ۱۳۸' -۲

At that time, the castle will have seven walls. The Imam will utter takbir seven times and the walls will crumble and by slaying many of the Byzantines it will be conquered by Hadrat al-Mahdi ('atfs) and a group will also embrace Islam."(١)

In this regard, the Commander of the Faithful ('a) said: "...Afterward, Hadrat al-Mahdi and his supporters will continue to move and the walls of every castle of the Byzantines they pass by will crumble with their recitation of "La ilaha illallah" (There is no god but Allah) until such time that they will arrive at the city of Constantinople.

They will utter takbirs there and suddenly the gulf(٢) in the vicinity of Constantinople will dry up and its water will go deep under the ground, and the walls of the city will also crumble. From there, they will move toward the city of Rome and when they arrive there, the Muslims will utter takbir three times and the city will disintegrate like fine sand and gravel in the face of strong winds."(٣)

The Imam ('a) also said: "...The Mahdi ('atfs) will continue his advance until he arrives in one of the cities in the Orient by the sea. His soldiers will utter takbir three times and subsequently the walls of the city will separate from each other and crumble."(۴)

٧. Passing over the Water

Imam as-Sadiq ('a) said: "My father said: 'When Hadrat al-Qa'im stages the uprising... he will dispatch soldiers to the city of Constantinople. When they reach the gulf, they will

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١- Al-'Ilal al-Mutanahiyyah, vol. ٢, p. ٨۵۵; 'Aqd ad-Darar, p. ١٨٠.

٢- Perhaps, it refers to the Dardanelles Strait and the Sea of Marmara. (Trans.)

٣- 'Iqd ad-Durar, p. ١٣٩.

۴- Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ١۶١.

write a sentence on their feet and they will pass over the water. When the Byzantines see this miracle and magnificence, they will say to one another: "If such are the

soldiers of the Imam of the Time, how much greater would be the Imam himself?!" As such, they will open the gates of the city for them and the soldiers of the Imam will enter the city and rule there."(١)

Curing the Sick .٨

The Commander of the Faithful ('a) said: "...Hadrat al-Mahdi ('a) will hoist the banners and show his miracles, and by the decree of God he will create many things from nothing. He will cure the sick suffering from leprosy and vitiligo,(٢) revive the dead and let the living die."(٣)

The Staff of Musa (Moses) in His Hand .٩

Imam al-Baqir ('a) said: "The staff of Musa ('a) had belonged to Adam ('a), which had been handed down to Shu'ayb ('a) and after him, it had been given to Musa ibn 'Imran ('a). That staff is with us and as I saw it recently, it was still green like the day it was cut from the tree. If something is asked from the staff, it will talk and it would be ready for our Qa'im. Whatever Musa did with it will also be performed by Hadrat al-Qa'im, and whatever the staff is ordered, it will execute and wherever it is thrown, it will swallow all sorceries."(٤)

The Call of the Cloud .١٠

Imam as-Sadiq ('a) said: "...Hadrat al-Mahdi ('atfs) will appear at the end of time. There will be a cloud moving above the

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١ - Nu'mani, Ghaybah, p. ١٥٩; Dala'il al-Imamah, p. ٢٤٩; Ithbat al-Hudah, vol. ٣, p. ٥٧٣; Bihar al-Anwar, vol. ٥٢, p. ٣٦٥.

٢ - Vitiligo or vitiligo vulgaris: a medical condition causing smooth white patches on the skin, usually on the hands, feet, and face, and later spreading to other parts of the body. Although the patches are painless, they lack protective skin coloration and are vulnerable to painful sunburn. (Trans.)

٣ - Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ١٦٩.

.Kamaluddin, vol. ۲, p. ۶۷۳; Bihar al-Anwar, vol. ۵۲, p. ۳۱۸, ۳۵۱; Al-Kafi, vol. ۱, p. ۲۳۲ -۴

head of the Imam and it will move along with him to cover him from the sunlight. With (a clear and understandable voice, it will proclaim, "This is Mahdi"."(۱

Finally, based on the statement of Imam as-Sadiq ('a), "No miracle from among the miracles of the prophets and the executors of will (awsiya') will remain without being performed by God, the Glorified and Honored, through our Qa'im so as to complete (the proof for the enemies."(۲

(The Soldiers of Imam al-Mahdi ('atfs

point

The forces of Hadrat al-Mahdi ('atfs) will be composed of various nationalities and at the time of uprising they will be called through unique means. The individuals who have been designated before as commanders will assume the responsibility of .guiding the soldiers and planning war operations

The soldiers to be accepted in the army of al-Mahdi ('atfs) under special circumstances have peculiar characteristics of their own. Some will be present in the primary staff and some will join the army. A group has been called the security guard .corps

.In this chapter, we will take a look at the hadiths related to this topic

Commanders of the Army

point

In the hadiths we can read the names of the individuals who have been associated with particular military operations and the command of a number of soldiers. In this :section, we shall mention the names and functions of some of them

(Hadrat 'Isa (Jesus Christ) ('a .۱

The Commander of the Faithful ('a) said in a sermon (khutbah): "...Then the Mahdi

(‘atfs) will appoint Hadrat ‘Isa (‘a) as his representative in the offensive operations .(against ad-Dajjal (the Anti-Christ

p: ۹۴

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۱ - Tarikh Mawalid al-A’immah, p. ۲۰۰; Kashf al-Ghammah, vol. ۳, p. ۲۶۵; Sirat al-Mustaqim, vol. ۲, p. ۲۶۰; Bihar al-Anwar, vol. ۵۱, p. ۲۴۰; Ithbat al-Hudah, vol. ۳, p. ۶۱۵; .Nur Kashf al-Astar, p. ۶۹

۲- Khatunabadi, Arba‘in, p. ۶۷; Ithbat al-Hudah, vol. ۳, p. ۷۰۰.

‘Isa (‘a) will set out to capture and suppress ad-Dajjal.

Ad-Dajjal who will then be controlling the entire world, destroying agriculture and human generation, will call the people toward him and anyone who accepts him will be treated with favor and anyone who refuses to accept him would be killed. He will travel throughout the world, with the exception of Mecca, Medina and Bayt al-Muqaddas (Jerusalem), and all the illegitimate children from both the east and the .west of the globe will rally around him

“Ad-Dajjal will set out toward the Hijaz and ‘Isa (‘a) will intercept him at the passage of Harsha. ‘Isa (‘a) will direct a horrible shout at him and strike him a decisive blow. Ad-Dajjal will melt in a blazing fire like lead melting in fire.”(۱)

The penetration of the blow that will lead to the melting of ad-Dajjal is perhaps due to the use of the ultramodern weapons at that time, or it could be due to one of the .miracles of Hadrat ‘Isa

Concerning the salient features of Hadrat ‘Isa (‘a), it is thus stated: “He has such magnificence that once the enemy sees him he will remember death as if ‘Isa was demanding his life.”(۲)

۲. Shu‘ayb ibn Salih

The Commander of the Faithful (‘a) said: “The Sufyani and the bearers of the black banners will confront each other while among the latter there will be a young man

from the Bani Hashim in the palm of whose left hand would be a black mole. He would

p: ۹۵

.Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۱۶۷ -۱
.Ibn Hammad, Fitan, p. ۱۶۱ -۲

be in front of his soldiers and would be from the tribe of Bani Tamim. His name is (Shu'ayb ibn Salih."(۱

Hasan al-Basri said: "In the land of Rey a person named Shu'ayb ibn Salih will appear having broad shoulders, a dark complexion, and beardless. There will be an army of four thousand men under his command whose garments will be white and their (banners will be black. They will constitute the vanguard of the Mahdi's army."(۲

Ammar ibn Yasir said: "Shu'ayb ibn Salih is the standard-bearer of Hadrat al-' (Mahdi."(۳

Shablanji said: "The commander of the advance forces of Hadrat al-Mahdi ('atfs) will be a man from the tribe of Bani Tamim with a slight beard and who will be called, (Shu'ayb ibn Salih."(۴

Muhammad ibn Hanafiyyah said: "An army will set out from Khurasan that will wear black belts and white shirts. One of the army's vanguards will be the commander called Shu'ayb ibn Salih or Salih ibn Shu'ayb who is from the tribe of Bani Tamim. They will defeat the soldiers of the Sufyani and drive them away; they will arrive in Bayt al-(Muqaddas and pave the ground for the government of Hadrat al-Mahdi."(۵

Isma'il the Son of Imam as-Sadiq ('a) and 'Abdullah ibn Sharik .۳

Abu Khadijah said that Imam as-Sadiq ('a) said: "I asked God to keep (my son) Isma'il alive after me but He did not grant it, but granted him another station. He will be the first person to reappear along with his ten companions. 'Abdullah ibn Sharik will be his standard-bearer and one of

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۱- Ibn Hammad, Fitan, p. ۸۶; 'Iqd ad-Durar, p. ۱۲۷; Kanz al-'Ummal, vol. ۱۴, p. ۵۸۸.

۲- Ibn Tawus, Malahim, p. ۵۳; 'Iqd ad-Durar, p. ۱۳۰; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۲۱۰.

۳- Ibn Tawus, Malahim, p. ۵۳; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۲۱۱.

۴- Nur al-Absar, p. ۱۳۸; Shi'ah wa'r-Raj'ah, vol. ۱, p. ۲۱۱.

۵- Ibn Hammad, Fitan, p. ۸۴; Ibn al-Munadi, p. ۴۷; Darmi, Sunan, p. ۹۸; 'Iqd ad-Durar, p. ۱۲۶; Ibn Tawus, Fitan, p. ۴۹.

his ten companions."(۱)

Imam al-Baqir ('a) said: "It is as if I can see 'Abdullah ibn Sharik al-'Amiri who has put a black turban on his head with the two sides of his turban placed between his shoulders. With an army of four thousand men as vanguards of our Qa'im, they will climb the mountain slope and always utter takbir."(۲)

۴. 'Aqil and Harith

Hadrat 'Ali ('a) said: "Hadrat al-Mahdi ('a) will let the army advance until they will arrive in Iraq in such a manner that soldiers will be moving to his front and at the rear. The commander of the advance forces will be a man named 'Aqil while the commander of the rear soldiers will be a man named Harith."(۳)

۵. Jubayr ibn Khabur

Imam as-Sadiq ('a) quoted the Commander of the Faithful ('a) as saying: "While their weapons have already been drawn from the scabbards, this person—Jubayr—along with four thousand men in Jabal al-Ahwaz will wait for the advent of the Qa'im from among us, the Ahl al-Bayt. Then, this person along with and beside the Imam will engage in combat against the enemy."(۴)

۶. 'Umar ibn Mufaddal

Imam as-Sadiq said to Mufaddal: "You, along with forty four other persons, will be

with Hadrat al-Qa'im ('atfs). You will be on the right side of the Imam ('a) enjoining (good) and forbidding (evil), and the people at that time, compared to the people of (today, will believe in you more sincerely."(٥

(The Companions of the Cave (ashab al-kahf .٧

The Commander of the Faithful ('a) said: "The Companions of the Cave (ashab al-kahf) (will come to assist the Mahdi ('atfs)."(٦

The Nationality of the Soldiers

point

The forces

p: ٩٧

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١ - Al-Ayqaz min al-Haj'ah, p. ٢۶۶. See Kashi, Ikhtiyar Ma'rifah ar-Rijal, p. ٢١٧; Ibn Dawud, Ar-Rijal, p. ٢٠۶.

٢ - Al-Ayqaz min al-Haj'ah, p. ٢۶۶. See Bihar al-Anwar, vol. ۵٣, p. ۶٧; Ithbat al-Hudah, vol. ٣, p. ۵۶١.

٣- Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ١۵٨.

۴- Khara'ij, vol. ١, p. ١٨۵; Bihar al-Anwar, vol. ۴١, p. ٢٩۶; Mustadrakat 'Ilm Rijal al-Hadith, vol. ٢, p. ١١٨. Notwithstanding an extensive study of both Sunni and Shi'ah books which I have conducted regarding Jubayr ibn Khabur, I have found nothing except the following point: Imam as-Sadiq ('a) said: "Jubayr ibn Khabur was a treasurer of Mu'awiyah. His old mother was living in Kufah. One day Jubayr said to Mu'awiyah: "I missed my mother. Kindly permit me to see her so that I could fulfill some of those rights I owe to her." Mu'awiyah said: "What is your business in the city of Kufah? There is a sorcerer there named 'Ali ibn Abi Talib and I am not sure that he would not deceive you." Jubayr said: "I have no business with 'Ali. I want to go there in order to see my mother and give to her some of her rights." After being granted permission, Jubayr set out for the journey. When he arrived in the city of Kufah—since the Commander of the Faithful ('a) after the Battle of Siffin had assigned guards to be

posted around the city who used to control the traffic to and from the city—he was arrested by the guards and brought to the city center. 'Ali said to him: "You are among the Godly treasurers. Mu'awiyah said to you that I am a sorcerer." Jubayr said: "By God! He has said exactly that." The Imam ('a) said: "You have an asset along with you a portion of which you have buried in the 'Ayn at-Tamar district." Jubayr also admitted it. Afterward, the Commander of the Faithful ('a) ordered Imam al-Hasan ('a) to entertain him. The following day, 'Ali ('a) said to his followers: "This person in Jabal al-Ahwaz..." (The complete sentence is in the text of the book.)

۵- Dala'il al-Imamah, p. ۲۴۸; Ithbat al-Hudah, vol. ۳, p. ۵۷۳.

۶- Husayni, Al-Hidayah, p. ۳۱; Irshad al-Qulub, p. ۲۸۶; Hilyah al-Abrar, vol. ۲, p. ۶۰۱. The other persons are Dawud Raqi and Najm ibn A'yun, Hamran ibn A'in, and Maysar ibn 'Abdul-'Aziz whose revival and presence at the time of Imam al-Qa'im ('atfs) have been mentioned in some hadiths, which we shall discuss later.

of Hadrat al-Mahdi ('atfs) will be composed of various nationalities. In the hadiths there are various views in this regard. Sometimes, the soldiers of the Imam ('atfs) have been described as a'jam—interpreted as non-Arabs.

Some hadiths cite the names of the cities and countries from which soldiers will hasten to assist the Imam ('atfs). At other times, they have mentioned particular communities (aqwam) such as the repentant from among the Children of Israel, the faithful among the Christians, and upright people to be revived in the future, who will assist the Imam ('a).

In this chapter, we will mention some hadiths in this regard.

۱. Iranians

point

It can be understood from the hadiths that a considerable number of the special soldiers in the army of al-Mahdi ('atfs) would be Iranians and they have been mentioned in various ways such as the people of Rey, the people of Khurasan, the treasures of Taleqan, the Qummis, the people of Persia, etc.

Imam al-Baqir ('a) said: "The forces with black banners that will rise up from Khurasan will come to Kufah, and when Hadrat al-Mahdi ('atfs) appears in Mecca, they will pay allegiance to him."(1)

Imam al-Baqir ('a) also said: "The supporters of Hadrat al-Qa'im ('a) will be three hundred and thirteen persons who will be from the children of the a'jam (non-Arabs)."(2)

Abdullah ibn 'Umar said that the Prophet (S) said: "God will give your (Muslims') power' to the a'jam; they are like lions that will never desert the battlefield. They will kill you (Arabs) and plunder your

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1- Ibn Hammad, Fitan, p. ۸۵; 'Aqd ad-Darar, p. ۱۲۹; Al-Hawi Li'l-Fatawa, vol. ۲, p. ۶۹.

2- Nu'mani, Ghaybah, p. ۳۱۵; Ithbat al-Hudah, vol. ۳, p. ۵۴۷; Bihar al-Anwar, vol. ۵۲, p. ۳۶۹.

properties."(1)

Hudhayfah also narrated a hadith with the same content from the Prophet (S).(2) Of course, the implication of the hadith is debatable and problematic. Based on the hadiths, a time will come when the Iranians will unsheathe their swords against the Arabs to spread Islam and make them return to Islam, and they will slay those who oppose them. The condition of the Arabs at that time will be very deplorable with difficult and unpleasant days awaiting them.

Although a'jam is said to be the non-Arabs, the Iranians are definitely included. On the basis of other hadiths, both in preparing the ground for operations to be conducted prior to the advent (zuhur) and at the time of the uprising of Hadrat al-Mahdi ('atfs), the Iranians will have a pivotal role and they will constitute a large number of combatants.

In a sermon delivered by 'Ali ('a) regarding the supporters of al-Mahdi ('atfs) and their

.nationalities, the names of some Iranian cities have been mentioned

Asbagh ibn Nabatah said that the Commander of the Faithful (‘a) delivered a sermon in which he mentioned Hadrat al-Mahdi (‘atfs) and his supporters who will accompany him in the uprising, saying: “One is from Ahwaz; one from Shushtar; three are from Shiraz whose names are Hafs, Ya‘qub and ‘Ali; four are from Isfahan whose names are Musa, ‘Ali, ‘Abdullah, and Ghalfan; one from Burujerd named Qadim; one is from Nahavand named ‘Abdur-Razzaq; three are from Hamedan(٣) whose names are Ja‘far, Ishaq and Musa; ten are from

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١- Firdaws al-Akhbar, vol. ٥, p. ٣۶۶.

٢- Abdur-Razzaq, Musannif, vol. ١١, p. ٣٨٥; Al-Mu‘jam al-Kabir, vol. ٧, p. ٢۶٨; Hilyah al-‘ Awliya’, vol. ٣, p. ٢۴; Firdaws al-Akhbar, vol. ٥, p. ۴۴٥.

٣- Probably it refers to the Arab tribe of Hamdan.

Qum whose names are that of the Ahl al-Bayt of the Messenger of Allah (and in another hadith eighteen have been mentioned); one from Shirvan’; and one is from Khurasan named Darid.

There are also five whose names are that of the Companions of the Cave; one from Amul; one from Gorgan; one from Damghan; one from Sarakhs; one from Saveh; twenty four from Taleqan; two from Qazvin; one from Fars; one from Abhar; one from Ardebil; three from Maragheh; one from Khuy; one from Salmas; three from Abadan; and one from Kazerun.”

Then, the Commander of the Faithful said: “The Noble Prophet (S) mentioned to me three hundred and thirteen persons of the supporters of al-Mahdi (‘atfs) equal to the number of the supporters in (the Battle of) Badr, and he said: ‘God will bring them from both the east and the west to the precinct of the Ka‘bah’ faster than the blink of an eye.”(١)

As you can observe, among the three hundred and thirteen persons constituting the

special corps of Hadrat al-Mahdi (‘atfs)—who will accompany him at the beginning of the uprising—seventy two will come from the present cities of Iran. If we also take into account what has been narrated in Dala’il al-Imamah(۲) of Tabari and the names of cities that were in Iran at that time, the number of Iranians will become more than this.

In this hadith the name of a city is sometimes mentioned twice, sometimes the names of some cities in a country, and

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۱- Ibn Tawus, Malahim, p. ۱۴۶.

۲- Dala’il al-Imamah, p. ۳۱۶.

at other times the name of the very country has been mentioned.

In case the hadith has been correctly recorded, it perhaps bespeaks of the divisions and the names used at that time, thus geographical divisions in the present age cannot serve as the criteria to interpret and understand this hadith; for, the names of cities change over time; sometimes, the name of one city is used for a country at the present time or vice versa.

The other point is that by collating the names of cities (mentioned in the

hadith

in question) with the present geographical map of the world, it can be concluded perhaps that the supporters of the Imam are scattered throughout the world and it is possible that the word “

afranjah

” mentioned in the

hadith

refers to the western hemisphere. If this collation and statement were correct, the

hadith

,will become meaningful with the dictum

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قلبت

خليت

لو

”

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It is because at no time will the earth be devoid of good men; otherwise, it will come .to an end

In other hadiths, some cities have been especially mentioned. Here, we will suffice to :mention some hadiths concerning the cities of Qum, Khurasan and Taleqan

a. Qum

Imam as-Sadiq (‘a) said: “The soil of Qum is holy… Aren’t they the supporters of our (Qa’im and callers toward our right?”(١

Affan al-Basiri said that Imam as-Sadiq (‘a) said to him: “Do you know why Qum is‘ named “Qum”?” I replied: “God, His Messenger and you know better.” He said: “It

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.Bihar al-Anwar, vol. ۶٠, p. ٢١٨ -١

is called Qum because its inhabitants will rally behind the Qa’im of Muhammad’s Progeny (‘atfs) and rise up along with him (‘atfs). Along this line, they will show their

(perseverance and assist him ('atfs)."(1)

b. Khurasan

The Commander of the Faithful ('a) said that the Messenger of Allah (S) said: "...There are treasures in Khurasan but they are not gold and silver. Instead, they are men who will gather together on their belief in God and His Messenger."(2) Perhaps, it means that what they have in common is the correct belief in God and His Messenger, or it may mean that God will gather them one day in Mecca.

c. Taleqan

The Commander of the Faithful ('a) said: "Blessed is Taleqan! It is because God has treasures there which are neither gold nor silver. Instead, they are men of faith who have really recognized God and they will be the companions of the Mahdi (Guided One) of Muhammad's Progeny ('atfs) at the end of time."(3)

2. Arabs

The hadiths related to the participation of Arabs in the uprising of Hadrat al-Mahdi ('a) can be classified into two. Some indicate their lack of participation in the revolution of al-Mahdi while a number of other hadiths mention some cities in Arab countries in which there are those who will rise up to support the Imam.

Assuming that they are authentic, the hadiths that talk about the lack of participation of the Arabs can be justified. For, it might be possible that there will be no Arabs among the soldiers who

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1- Ibid., p. 216.

2- Ibn Tawus, Malahim, p. 147; Rawdah al-Wa'izin, p. 310; Bihar al-Anwar, vol. 52, p. 304.

3- Shafi'i, Bayan, p. 106; Muttaqi Hindi, Burhan, p. 150; Kanz al-'Ummal, vol. 14, p. 591; Yanabi' al-Mawaddah, p. 491; Kashf al-Ghammah, vol. 3, p. 268.

will accompany the Imam at the beginning of the uprising. Shaykh Hurr 'Amili in the

will accompany the Imam at the beginning of the uprising. Shaykh Hurr 'Amili in the .book, Ithbat al-Hudah, has interpreted it this way

Concerning the Arab cities mentioned in the hadiths, perhaps non-Arab soldiers residing there will hasten to aid the Imam, and not those who are Arab in origin. It may also mean that it refers to Arab governments and states. Let us look at this :category of hadiths

Imam as-Sadiq ('a) said: "Keep aloof from the Arabs for they will have a gloomy and dangerous future; isn't it that no one from among them will accompany Hadrat al-Mahdi in his uprising?"(١) Shaykh Hurr 'Amili said: "Perhaps this statement of Imam as-Sadiq ('a) refers to the beginning of the Mahdi's uprising, or it alludes to their minimal "...participation

The Messenger of Allah (S) said: "Great and noble personalities from the land of Sham will join al-Mahdi ('atfs) as well as those from the various tribes and lands adjacent to Sham; they are the ones whose hearts are said to be like pieces of iron. They are (worshippers at night and lions during the day."(٢

Imam al-Baqir ('a) said: "Three hundred and thirteen persons, the same number as that of the supporters (Muslim soldiers) in the Battle of Badr, will pay allegiance to Hadrat al-Mahdi in between the rukn and maqam (in the Ka'bah). From among them, great figures from among the people of Egypt, good men from Sham, and good men from among the people of Iraq can be seen and the

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Shaykh at-Tusi, Ghaybah, p. ٢٨۴; Ithbat al-Hudah, vol. ٣, p. ۵١٧; Bihar al-Anwar, vol. -١ .۵٢, p. ٣٣٣

.Ibn Tawus, Malahim, p. ١۴٢; Bihar al-Anwar, vol. ۵٢, p. ٣٠۴ -٢

(Imam will rule to the extent that God would wish."(١

Imam al-Baqir ('a) also said concerning the city of Kufah: "When Hadrat al-Qa'im appears and proceeds to Kufah, God will choose from behind Kufah (Najaf al-Ashraf)

seventy thousand truthful and upright people. They will be among the supporters and companions of the Imam."(٢)

٣. The Followers of Various Religions

Mufaddal ibn 'Umar reported that Imam as-Sadiq ('a) said: "During the advent of the Qa'im of Muhammad's Progeny ('a), some people will come from behind the Ka'bah such as the twenty seven persons from the community (qawm) of Musa (Moses)—those who rightfully give judgment; the seven persons from the Companions of the Cave; Yusha' the executor of Musa's will (wasi) (Joshua); the believer from the family of Pharaoh; Salman al-Farsi; Abu Dujanah al-Ansari;(٣) and Malik al-Ashtar."(٤)

Imam as-Sadiq ('a) said: "The souls of the believers can see the Progeny of Muhammad ('a) in the mountains of Radawi, partake of their food, drink their beverages, participate in their assemblies, and talk with them until such time that the Qa'im from among us, the Ahl al-Bayt, rises up. At that time, God will incite them; they will accept the call of the Imam in large groups and accompany him. During that time, those who possess false beliefs will fall into doubt and skepticism, and the groups, parties, and claimants to fellowships and partisanships will disintegrate while those who are near to God (muqarrabin) (and the believers) will attain salvation."(٥)

Ibn Jarih reported: "I have heard that when the twelve tribes of the Children

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١- Shaykh at-Tusi, Ghaybah (new edition), p. ۴٧٧; Bihar al-Anwar, vol. ۵٢, p. ٣٣۴; Ithbat al-Hudah, vol. ٣, p. ۵١٨.

٢- Ibn Tawus, Malahim, p. ۴٣; Yanabi' al-Mawaddah, vol. ٢, p. ۴٣۵; Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ۴۵۶.

٣- His name is Sammak ibn Kharshah Ansari. The late Mamqani said concerning him: "I regard him as Hasan al-Hal..." See Tanqih al-Maqal, vol. ٢, p. ۶٨.

۴- Rawdah al-Wa'izin, vol. ٢, p. ٢۶۶; Ithbat al-Hudah, vol. ٣, p. ۵۵.

۵- Al-Kafi, vol. ٣, p. ١٣١; Al-Iqaz, p. ٢٩٠; Bihar al-Anwar, vol. ٢٧, p. ٣٠٨.

of Israel killed their prophets and turned infidels, one tribe regretted doing such an

act and was disgusted with it; they asked God to separate them from the rest of the tribes. God opened a tunnel underground in which they travelled for the period of one year and a half until they came out behind the land of China, and up to now they are still there. They are Muslims and they face our Qiblah."(۱)

Some say that on the night of the ascension (mi'raj), Jibra'il brought the Noble Prophet (S) to them, and the Prophet (S) read for them ten Meccan chapters (suwar) of the Qur'an. They were convinced and acknowledged his prophetic mission. The Prophet (S) ordered them to stay there, abandon work on Saturday (which is the Sabbath day for the Jews), establish prayer, and give the poor-rate (zakat). They accepted it and performed these duties.(۲) And the other obligations had not been made incumbent upon them.

Ibn 'Abbas said: "In the exegesis of the blessed verse (ayah):

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وَقُلْنَا مِن بَعْدِهِ لِبَنِى إِسْرَائِيلَ اسْكُنُواْ الأَرْضَ فَإِذَا جَاء وَعْدُ الآخِرَهِ جِئْنَا بِكُمْ لَفِيفًا)

"After him We said to the Children of Israel, 'Take up residence in the land, and when the occasion of the other (promise) comes, We shall gather you in mixed company,"(۳)

It is said that the "promise in the end" (wa'dah al-akhirah) refers to the advent of Hadrat 'Isa ('a) who, along with the Children of Israel, will rise up. Our companions, however, have narrated that they will

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۱- Bihar al-Anwar, vol. ۵۴, p. ۳۱۶. Qiblah: the direction where the Muslims face in times of prayer and other acts, which is the Ka'bah in Mecca. (Trans.)

۲- Bihar al-Anwar, vol. ۵۴, p. ۳۱۶.

۳- Surah al-Isra' (or Bani Isra'il) ۱۷:۱۰۴.

rise with the Qa'im of Muhammad's Progeny ('a)."(۱)

On the exegesis of the noble verse, “Among the people of Moses is a nation who guide (the people) by the truth and do justice thereby,”(٢) the late Majlisi said: “There is a difference of opinions as to who constitute this ummah.”

Others such as Ibn ‘Abbas say: “They are a community that lives beyond China. Their land has been largely separated from China by a desert full of sand. They will never make any changes in the law of God.”(٣)

In describing them, Imam al-Baqir (‘a) said: “They do not regard property as exclusive to them unless their brethren in faith are treated as partners to it. They also rest at night and are awake in the day, and are engaged in agriculture. But none of us (people) could go to their land and none of them will come to us (people), and they are on the right path.”(۴)

Concerning the noble verse,

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وَمِنَ الَّذِينَ قَالُواْ إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِ

(

“Also from those who say, ‘We are Christians,’ We took their pledge; but they forgot a part of what they were reminded,”(۵)

Imam as-Sadiq (‘a) said: “The Christians will be reminded of this path and rule, and a group from them will accompany Hadrat al-Qa’im (‘atfs).”(۶)

۴. Jabalqa and Jabarsa

Imam as-Sadiq (‘a) said: “God has a city called Jabalqa in the eastern hemisphere having twelve gates of gold. The distance of one gate to another is one farsang (۶ kilometers). There

.Bihar al-Anwar, vol. ۵۴, p. ۳۱۶ -۱

.Surah al-A'raf ۷:۱۵۹ -۲

.Bihar al-Anwar, vol. ۵۴, p. ۳۱۶ -۳

.Ibid -۴

.Surah al-Ma'idah ۵:۱۴ -۵

Al-Kafi, vol. ۵, p. ۳۵۲; At-Tahdhib, vol. ۷, p. ۴۰۵; Wasa'il ash-Shi'ah, vol. ۱۴, p. ۵۶; Nur -۶ .ath-Thaqalayn, vol. ۱, p. ۶۰۱; Tafsir Burhan, vol. ۱, p. ۴۵۴; Yanabi' al-Mawaddah, p. ۴۲۲

is a tower in each of the gates that can accommodate an army of twelve thousand .men

Their equipment, weapons and swords have been ready and they are waiting for the advent of Hadrat al-Qa'im. God has also a city called Jabarsa in the western (hemisphere (with the same features), and I am the proof of Allah for them."(۱

There are numerous other hadiths about the other cities and lands in the world whose inhabitants never commit sins against God. For further information, refer to volume ۵۴ .of the book, Bihar al-Anwar

It can be understood from the hadiths as a whole that Hadrat al-Mahdi ('atfs) has armies and bases on standby, which at the time of his advent, will participate in combat. From some other hadiths, however, it can be understood that they have passed away a long time ago and in order to assist the Imam, God will revive them (and let them return to the world.(۲

Imam a

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said: “Najm ibn A‘yun is among those who will engage in (

jihad

after their

raj‘ah

”.(return to life)

(٣)

He also said regarding

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amran and Maysar: “It is as if I can see

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amran ibn A‘in and Maysar ibn ‘Abdul-‘Aziz holding swords and delivering sermons to the people

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and Marwah

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Similarly, Imam as-Sadiq ('a) looked at Dawud Raqi(٧) and said: "Anyone who wants to see

p: ١٠٧

.Bihar al-Anwar, vol. ٥۴, p. ٣٣۴; vol. ٢۶, p. ۴٧ -١

The Shi'ah believe that in this very world and after the advent of Hadrat al-Mahdi -٢ ('atfs), the Infallible Imams and a group of the believers as well as a group of the infidels will be revived and return again to the world. There are tens of hadiths in this regard. My father, the late Ayatullah Shaykh Muhammad Rida Tabasi Najafi (r) has discussed it in detail in the second volume of the book, Ash-Shi'ah wa'r-Raj'ah (Najaf,

۱۳۸۵ AH). Recently, this book has been translated into Persian by Hujjat al-Islam Shaykh Mir Shavalad and published as Setareh-ye Derakhshan (Brilliant Star). Fifteen years ago, by making use of the writings and words of my late father, I have also .published a relevant lecture note

.Al-Ayqaz min al-Haj'ah, p. ۲۶۹ -۳

Safa: a hill in Mecca which is an extension of Abu Qubays Mountain to the east of -۴ the Masjid al-Haram. Traversing the distance between this place and Marwah (another place in Mecca) is another devotional hajj rite and is termed sa'i (literally: (.effort, trial, attempt). (Trans

Marwah: a hill located between the east and the southeast of Mecca, north of Safa. -۵ (.(Trans

Kashi, Rijal, p. ۴۰۲; Al-Khulasah, p. ۹۸; Qahba'i, Rijal, vol. ۲, p. ۲۸۹; Al-Ayqaz min al- -۶ .Haj'ah, p. ۲۸۴; Bihar al-Anwar, vol. ۵۴, p. ۴; Mu'jam Rijal al-Hadith, vol. ۶, p. ۲۵۹

Regarding the reliability of Dawud Raqi, the 'ulama' of rijal have extensive - ۷ discussions. Some have considered this hadith as "weak" (da'if) while others treated it reliable (mu'aththaq). Another hadith has been reported from Imam as-Sadiq ('a) as he has said: "The station and position of Dawud to me is that of Miqdad to the Prophet .(S)." Tanqih al-Maqal, vol. ۲, p. ۴۱۴

a man from among the supporters of Hadrat al-Qa'im should look at this man (i.e., this (man is among the supporters of al-Mahdi who will return to life again)."(۱)

The Number of Soldiers

point

Regarding the number of the soldiers and supporters of the Imam of the Time ('atfs), there are various hadiths available. Some hadiths say that their number is three hundred and thirteen while others say ten thousand and more. It is necessary here to :highlight two points

۱. The three hundred and thirteen persons—as mentioned in the hadiths—are the special forces that will be in the company of the Imam at the beginning of the uprising. They will be the administrators of the global government of the Imam of the Time ('a).

As the late Arbeli has stated in Kashf an-Ni'mah: "From this hadith (regarding ten thousand persons), it can be deduced that the number of supporters of the Imam cannot be limited to three hundred and thirteen, for it is only the number of supporters who will be in the company of the Imam at the beginning of the uprising."

۲. The number, four thousand, ten thousand, etc. which has been mentioned in some hadiths, is not the total number of the military forces of the Mahdi ('a). Instead—as can also be deduced from the hadiths—each of these figures indicates the number of forces who will participate in the uprising at a particular juncture of the Imam's advent or in a particular battle in a certain part of the world. Perhaps, there are other

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۱- Al-Ayqaz min al-Haj'ah, p. ۲۶۴.

issues we do not know, which will be clarified with the advent of the Imam ('atfs).

۱. Special Forces

Yunus ibn Zibyan said: "I was in the company of Imam as-Sadiq ('a) when he mentioned the name of one of the supporters of Hadrat al-Qa'im and said: "They are three hundred and thirteen persons and each of them sees himself as being among the three hundred persons."(۱)

As the Imam ('a) said that "Each of them sees himself as being among the three hundred," there are two probabilities that can be entertained in this regard:

(۱) that the physical strength of each of them would be equivalent to that of three hundred persons just as the strength of one of the believers at that time would be equivalent to that of forty men; and

(۲) that each of them would have three hundred forces and sees himself among three hundred forces under his command.

Therefore, they will probably be commanders of approximately three hundred

soldiers. It is equally probable that it only means what it literally says. That is, each of them regards himself part of that number as some have said.

Imam Zayn al-'Abidin ('a) said: "Those who will disappear from their locations in order to assist Imam al-Qa'im ('atfs) are three hundred and thirteen—equal to that of Badr—who will gather together in Mecca in the morning of the following day."(۲)

Imam al-Jawad ('a) said that the Messenger of Allah (S) said: "The Imam of the Time ('a) will appear in the

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۱- Dala'il al-Imamah, p. ۳۲۰; Al-Muhajjah, p. ۴۶.

۲- Kamaluddin, vol. ۲, p. ۶۵۴; 'Ayyashi, Tafsir 'Ayyashi, vol. ۲, p. ۵۶; Nur ath-Thaqalayn, vol. ۱, p. ۱۳۹; vol. ۴, p. ۹۴; Bihar al-Anwar, vol. ۵۲, p. ۳۲۳.

land of Tuhamah (Mecca). He has treasures that are not gold and silver, but powerful horses and illustrious men who are equal in number to that of the Companions in Badr. They are three hundred and thirteen from different parts of the world who will come to rally around him.

There is a sealed book in his possession in which the number of his supporters has been written along with their names, cities, races, characteristics, and epithets. They will all be under the command of al-Mahdi ('atfs)."(۱)

The Messenger of Allah (S) said: "The people will gather around him like birds until they reach three hundred and fourteen persons—some of whom will be women, and the Imam will prevail over any tyrant and son of a tyrant, and justice will be as the people would wish. I wish the dead among them were among the living and benefit from justice!"(۲)

Imam al-Baqir ('a) said: "Hadrat al-Mahdi ('atfs) will appear with three hundred and thirteen persons—equal to the number of Companions in Badr—without any prior notice and arrangement. This is when they would have been scattered like an autumn

(cloud. They are lions in the day and worshippers at the night."(٣

Iban ibn Taghlub said that Imam as-Sadiq ('a) said: "Three hundred and thirteen persons will soon come to your mosque (Mecca). The people of Mecca know that these persons are not related to their fathers and forefathers (and are not among the people of Mecca). Each of them has a

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.Uyun Akhbar ar-Rida, vol. ١, p. ٥٩; Bihar al-Anwar, vol. ٥٢, p. ٣١٠' -١

.Majma' az-Zawa'id, vol. ٧, p. ٣١٥ -٢

.Ibn Tawus, Malahim, p. ۶۴; Al-Fatawa al-Hadithiyyah, p. ٣١ -٣

sword on which a word is inscribed from which thousands of words (problems) can be (unravelled and solved."(١

In some hadiths, the names of some of them have been mentioned of which it shall :suffice to quote two hadiths

Imam as-Sadiq ('a) said to Mufaddal ibn 'Umar, one of his companions: "You and forty (four other men are among the supporters and companions of Hadrat al-Qa'im."(٢

Perhaps, what is meant by "forty four" is the number from among the companions of .(Imam as-Sadiq ('a

The Imam also said: "During the advent of the Qa'im from Muhammad's Progeny ('a), twenty seven persons will come out from behind the Ka'bah and twenty five persons from the community (qawm) of Musa (Moses); those who were judges that were always on the path of truth and justice; the seven persons from the Companions of the Cave; Yusha' the executor of Musa's will (wasi) (Joshua); the believer from the family of Pharaoh; Salman al-Farsi; Abu Dujanah al-Ansari;(٣) and Malik al-Ashtar will .return to the world."(۴) In some hadiths Miqdad ibn Aswad has also been mentioned

Based on the hadiths, the angels who move things from place to place will transfer the good among the dead to holy places such as the House of God (Ka'bah).(۵) Therefore,

these persons are perhaps those whose bodies will be transferred near the Ka'bah and their raj'ah or return to life will take place right there. Based on other reports, this place is behind the city of Kufah, i.e. Najaf al-Ashraf, which again will render

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۱- Kamaluddin, vol. ۲, p. ۶۷۱; Basa'ir ad-Darajat, p. ۳۱۱; Bihar al-Anwar, vol. ۵۲, p. ۲۸۶.

۲- Dala'il al-Imamah, p. ۲۴۸; Ithbat al-Hudah, vol. ۳, p. ۵۷۳.

۳- His name is Samak ibn Khurshah Ansari. The late Mamqani said concerning him: "I regard him as Hasan al-Hal..." See Tanqih al-Maqal, vol. ۲, p. ۶۸.

۴- Rawdah al-Wa'izin, p. ۲۶۶; Ithbat al-Hudah, vol. ۳, p. ۵۵.

۵- Durar al-Akhbar, vol. ۱, p. ۲۵۸.

the meaning of the hadith correct; for their bodies will be transferred there, i.e. Najaf al-Ashraf.

It is worthy of note that these individuals have experience in struggle in the political and military arenas against the taghutis(۱) of their time, particularly Salman al-Farsi, Abu Dujanah, Malik al-Ashtar, and Miqdad ibn al-Aswad who had participated in the wars during the early period of Islam and had demonstrated their own acts of bravery. Some of them have also experience in leadership and command.

۲. The Army of Imam al-Mahdi ('atfs)

Abu Basir said: "A man from among the inhabitants of Kufah asked Imam as-Sadiq ('a): 'How many persons will be with Hadrat al-Qa'im in his uprising? People are saying that the companions of Imam are equal in number to the soldiers (of Islam) in (the Battle of) Badr, i.e. three hundred and thirteen persons.' The Imam ('a) said: 'Hadrat al-Mahdi will not appear unless he is with a strong and powerful army and a powerful army will not have less than ten thousand combatants'."(۲)

The Imam ('a) also said: "When God grants Hadrat al-Qa'im ('atfs) the permission to stage the uprising, three hundred and thirteen persons will pay allegiance to him. The Imam will stay in Mecca until the number of his companions will reach ten thousand

(persons. Then, he will set out toward Medina."(٣

The Commander of the Faithful ('a) said: "The Mahdi will appear with an army of at least twelve thousand persons and a maximum number of fifteen thousand persons. Fear and intimidation (of the enemies) with respect to

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The term taghut applies to any idol, object, or individual that prevents men from -١ doing what is good, and leads them astray. The term has been used eight times in the Qur'an. Prior to Islam, taghut had been the name of the one of the idols of the Quraysh tribe. This name is used also to mean Satan. Moreover, the term is used to indicate one who rebels against lofty values, or who surpasses all bounds in his despotism and tyranny and claims the prerogatives of divinity for himself whether (.explicitly or implicitly. (Trans

Kamaluddin, vol. ٢, p. ۶۵۴; 'Ayyashi, Tafsir 'Ayyashi, vol. ١, p. ١٣۴; Nur ath-Thaqalayn, -٢ .vol. ۴, p. ٩٨; vol. ١, p. ٣۴٠; Al-'Adad al-Qawiyyah, p. ۶۵; Ithbat al-Hudah, vol. ٣, p. ۵۴٨

.Al-Mustajad, p. ۵١١ -٣

his military forces will go ahead of his soldiers. No enemy will confront them without being defeated. He and his soldiers will not reproach anybody in the way of Allah. The (slogan of his soldiers is this: 'Let them die! Let them die!'"(١

Imam as-Sadiq ('a) said: "The Imam of the Time ('atfs) will not appear unless their assembly and number would be completed." The narrator asked: "How much is their (number?" The Imam ('a) replied: "Ten thousand persons."(٢

Shaykh Hurr 'Amili said: "It is stated in the hadith that the total number of the army of (the Imam of the Time ('atfs) is one hundred thousand persons."(٣

Security Guard Corps .٣

Ka'b said: "A man from Bani Hashim will reside in Bayt al-Muqaddas. The number of his security forces is twelve thousand." In another hadith he said: "The number of his guards is thirty six thousand persons, and twelve thousand will be stationed at the

(beginning of every highway leading toward Bayt al-Muqaddas."(۴

Of course, the word haras in the hadith also means "aid" and "help" but this meaning in the context of hadith is not appropriate because it possibly means the supporters and friends of the Imam ('atfs).

Mustering the Soldiers

As stated earlier, the soldiers of Hadrat al-Mahdi ('atfs) will gather around him from the different corners of the world. The hadiths indicate various means by which the soldiers become aware of the uprising and how they gather in Mecca. Some who are asleep in their beds at night will find themselves in the presence of the Imam

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۱- Ibn Tawus, Malahim, p. ۶۵.

۲- Nu'mani, Ghaybah, p. ۳۰۷; Ithbat al-Hudah, vol. ۳, p. ۵۴۵.

۳- Ithbat al-Hudah, vol. ۳, p. ۵۷۸; Bihar al-Anwar, vol. ۵۲, pp. ۳۰۷, ۳۶۷; Bisharah al-Islam, p. ۱۹۰.

۴- Ibn Hammad, Fitan, p. ۱۰۶; 'Aqd ad-Darar, p. ۱۴۳.

('a) in the morning. Others will travel by traversing long distances within very short periods of time and come into the presence of the Imam ('a). After being informed of the uprising, a certain group will join the Imam ('a) by riding on the clouds.

Let us look at a certain hadith in this regard:

Imam as-Sadiq ('a) said: "When the permission (of God) for the appearance and uprising is to be granted to Hadrat al-Mahdi ('atfs), he will recite "God" in His Hebrew name. At that time his supporters will be ready; they will number three hundred and thirteen persons who will be scattered like the autumn clouds and they will also be the standard-bearers (and commanders). While resting at night, some of them will disappear and in the morning they will find themselves in Mecca. Others will be seen riding on clouds in the daytime. They will be recognized by their names, their fathers, their families, and their reputations."(۱)

Mufaddal ibn ‘Umar said: “I asked: ‘May I be your ransom! Which group has a higher station in terms of faith?’ The Imam (‘a) said: ‘They are those who will move on top of the clouds, those who will disappear about whose station this blessed verse (ayah) :has been revealed

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أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

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(Wherever you may be, Allah will bring you all together”.’”(۲“

The Messenger of Allah (S) said: “A community (qawm) will emerge after you that will gather the world under their feet, and

p: ۱۱۴

Kamaluddin, vol. ۲, p. ۶۷۲; ‘Ayyashi, Tafsir ‘Ayyashi, vol. ۱, p. ۶۷; Nu‘mani, Ghaybah, p. -۱
.۳۱۵; Bihar al-Anwar, vol. ۲, p. ۳۶۸; Al-Kafi, vol. ۸, p. ۳۱۳; Al-Muhajjah, p. ۱۹
.Surah al-Baqarah ۲:۱۴۸ -۲

the world will be spread out for them, while the men and women of Persia will serve them. The earth will be traversed under their steps in less than the blink of an eye in such a manner that anyone of them could cover the distance from east to west in an instant. They are not of this world and the world has also no benefit and portion for (them.”(۱

Imam al-Baqir (‘a) said: “The Shi‘ah and supporters of Mahdi (‘atfs) will go toward him from different parts of the world; the earth will be gathered under their feet and by (traversing the world they will reach the Imam (‘a) and pay allegiance to him.”(۲

Abdullah ibn ‘Ajlan said: “I was in the company of Imam as-Sadiq (‘a) when he was‘ talking about the uprising of Hadrat al-Mahdi (‘a). I asked him: ‘How can we be informed of the advent of the Mahdi?’ He answered: ‘While getting up in the morning

you will see a letter under your pillow in which it would be written: 'Following the Mahdi is an excellent and good deed'.'"(3)

Imam ar-Rida ('a) said: "By Allah! If our Qa'im stages the uprising, God will gather the Shi'ah from all cities (and countries) to be around him."(4)

Imam as-Sadiq ('a) also said: "While the young Shi'ah will be sleeping on rooftops, suddenly and without prior notice, they will be brought in multitudes in one night beside him ('atfs). Then in the morning everybody will be gathered around him ('atfs)."(5)

Things Necessary in Recruiting and Training the Soldiers

In this

1- Firdaws al-Akhbar, vol. ۲, p. ۴۴۹.

2- Rawdah Al-Wa'izin, vol. ۲, p. ۲۶۳; 'Aqd ad-Darar, p. ۶۵; Muttaqi Hindi, Burhan, p. ۱۴۵.

3- Bihar al-Anwar, vol. ۵۲, p. ۳۲۴; Ithbat al-Hudah, vol. ۳, p. ۵۸۲; Bihar al-Anwar, vol. ۱۳ (Persian translation), p. ۹۱۶.

4- Majma' al-Bayan, vol. ۱, p. ۲۳۱; Ithbat al-Hudah, vol. ۳, p. ۵۲۴; Nur ath-Thaqalayn, vol. ۱, p. ۱۴۰; Bihar al-Anwar, vol. ۵۲, p. ۲۹۱.

5- Nu'mani, Ghaybah, p. ۳۱۶; Bihar al-Anwar, vol. ۵۲, p. ۱۹۸; Bisharah al-Islam, p. ۱۹۸.

regard, the Commander of the Faithful ('a) said: "The supporters of the Mahdi ('atfs) who number three hundred and thirteen will go to him and they will find him who had been hidden, and they will ask: 'Are you the Promised Mahdi?'

He will answer: 'Yes, O my supporters!' Then he will again hide himself from them and go to Medina. Because they will become aware of this, his supporters will leave for Medina and when they arrive at the city of Medina, the Imam ('a), still being hidden will return to the city of Mecca and in order to join him, his supporters will go to Mecca. Once again, the Imam ('a) will go to the city of Medina and his supporters will go to Medina (for the second time), again he will go to Mecca, and this routine will be

.repeated three times

The Imam (‘a) will test his supporters in such a manner in order to be aware of their“ degree of adherence to him. Thereafter, he will appear between Safa and Marwah and while addressing his supporters he will say: ‘I will not pursue any activity unless you pay allegiance to me under certain conditions, adhere to it and not violate it in any way. I am also obliged with respect to eight things.’ In reply to him, the Imam’s (‘a) supporters will say in unison: ‘We do render our total submission to you, follow you, and accept whatever conditions you set. Kindly tell us what those

p: ۱۱۶

’.conditions are

The Imam (‘atfs) will go to Mount Safa in Mecca and his supporters will also follow“ him. Addressing them there, he will say: ‘I will make a covenant with you under these :conditions

;You shall not desert the battlefield (۱)

;you shall not steal (۲)

;you shall not perform any illegitimate act (۳)

;you shall not commit unlawful acts (۴)

;you shall not do any evil and obnoxious act (۵)

;you shall not unjustly strike anyone (۶)

;you shall not amass gold and silver (۷)

;you shall not hoard wheat and barley (۸)

;you shall not destroy any mosque (۹)

;you shall not bear witness to falsehood (۱۰)

;you shall not despise and belittle any believer (۱۱)

;you shall not consume anything earned from usury (۱۲)

;you shall endure adversities and difficulties (۱۳)

;you shall not curse any theist and monotheist (۱۴)

;you shall not drink wine (۱۵)

;you shall not wear brocade (۱۶)

;you shall not wear silk clothing (۱۷)

;you shall not pursue an escapee (۱۸)

;you shall not shed blood unlawfully (۱۹)

;you shall not nourish the hypocrite and infidel (۲۰)

;you shall not wear fur garments (۲۱)

you shall make the soil as your pillow (perhaps it means that "you shall be humble (۲۲)
;("and meek

you shall shun unworthy acts; and (۲۳)

.you shall enjoin what is good and forbid what is wrong (۲۴)

If you abide with and act upon these conditions, it is incumbent upon me to choose"
no one but you

as my assistants; I have to wear nothing but what you wear; I have nothing to eat but what you eat; I have nothing to ride but what you ride; I should be with you wherever you go; I have to go wherever you set out for; I have to be satisfied and pleased with a small force and fill the earth with justice and equity just as it has been full of

injustice and oppression; and I have to worship God as He is worthy to be worshipped. I will remain committed to what I have said while you also have to remain committed to your pledges.'

"The companions said: 'We are satisfied and we promise to be committed to what you have said.' Then, the Imam ('a) will shake the hands of each of his supporters (as a sign of allegiance)'."(1)

Of course, it must be noted that the Imam ('atfs) will set these conditions and impose this test on his special forces because they will serve as administrators in his global government and they are ones who, having good deeds, will play crucial roles in spreading justice in the world.

Meanwhile, it must be borne in mind that the chain of transmission of this hadith is dubious as it is from the Khutbah al-Bayan, which some scholars regard as "weak" (da'if) notwithstanding the fact that some prominent figures have come to its defense and reinforcement.(2)

Peculiarities of the Soldiers

point

Many peculiarities and salient characteristics of the companions and supporters of al-Mahdi ('a) have

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1- Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ١٥٧; 'Aqd ad-Darar, p. ٩۶.

2- In a footnote pertaining to the Khutbah al-Bayan in the first volume of As-Shi'ah wa'r-Raj'ah, my late father has thus written: "We have quoted this sermon (khutbah) from the book Dawhah al-Anwar of Shaykh Muhammad Yazdi but it is not only confined to this book. In fact, it has also been quoted in other books as Aqa Buzurg Tehrani mentions the titles of the following books in volume ٧ of his Adh-Dhari'ah: a. Qadi Sa'id Qummi, Sharh-e Hadith Ghamamah, ١١٠٣ AH; b. Muhaqqiq Qummi, Jami' ash-Shitab, p. ٧٧٢; c. A manuscript in Imam ar-Rida ('a) Library dated ٧٢٩ AH; d. A

manuscript inscribed by ‘Ali ibn Jamaluddin dated ٩٢٣ AH; e. Khulasah at-Tarjuman; and f. Ma‘alim at-Tanzil. This sermon has some expressions that are repugnant to the essence of monotheism (tawhid), but in all the manuscripts these lines are not included and as such, there is no doubt that they are among the forgeries of the Ghullahs (a certain group that attributes divinities to the infallible Imams (‘a)). But the
and the like are also numerous in other انا مورق الاشجار و مثمر الثمار expressions such as
بنا أثمرت الاشجار و أينعت الثمار و جرت الأنهار و بنا ينزل ,hadiths. The same is true with this phrase
الغيث و تنبت عشب الأرض. In Ziyarah al-Mutlaqah, it is thus stated: و بكم تنبت الأرض أشجارها و بكم
تخرج الأشجار و أثمارها... And in Ziyarah ar-Rajabiyyah, it is also stated: أنا سائلكم و آملكم فيما إليكم
التفويض و عليكم التعويض فبكم يجبر المهيض و يشفى المريض و... Therefore, every expression or
phrase that was apparently contradictory to the apparent meaning of the Qur’an and couldn’t be justified as authentic has nothing to do whatsoever with the Infallibles (‘a). The presence of some expressions in the sermon that are forgeries should not .necessarily render the whole noble sermon as unauthentic

:been stated in the hadiths and we will mention some of them below

Worship and Devotion .١

In describing the supporters of al-Mahdi (‘atfs), Imam as-Sadiq (‘a) said: “They keep regular vigils and spend the night standing in worship of God. During their prayers, their silent supplications are like the buzz of honeybees. They mount their horses during the daytime in line with the performance of their duties. They are worshippers at night and lions during the day. On account of fear of God, they are in a particular (state. God will extend succor to the rightful Imam through them.”(١

The Imam (‘a) also said: “It is as if I can see the Qa’im of Muhammad’s Progeny (‘a) and his supporters behind the city of Kufah. As if birds are spreading their wings over their heads. They are running out of travel provisions and their garments are worn .out and patched. There are marks of prostration on their foreheads

Yes, they are lions in the day and worshippers in the night. Their hearts are like pieces of iron, firm and formidable. Each of them has the strength equal to that of forty men. They will not be killed by anyone but by hypocrites and infidels. God has thus

:described them in the Qur’an

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إِنَّ فِی ذَلِکَ لآیَاتٍ لِّلْمُتَوَسِّ

مِینَ)

(There are indeed signs in that for the percipient.”(۲)”(۳“

Love for the Imam and Obedience to Him .۲

Imam al-Baqir (‘a) said: “The Master of the Affair (sahib al-amr) (‘atfs) will be in occultation in some of these valleys (Dhi Tawa). Two nights prior to his

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۱- Bihar al-Anwar, vol. ۵۲, p. ۳۰۸.

۲- Surah al-Hijr ۱۵:۷۵.

۳- Bihar al-Anwar, vol. ۵۲, p. ۳۸۶.

advent, his closest attendant will go to meet some of the Imam’s supporters, asking them: ‘How many of you are here?’ They will answer: ‘Forty persons.’ He will ask: ‘What will happen to you if you see your leader?’ They will reply: ‘By God! If he lives in (a mountain, we will be with him and live the same way’.”(۱

Imam as-Sadiq (‘a) said: “The supporters of the Imam (‘atfs) will place their hands on the saddle of his horse and by doing so, they will be asking for blessings. They will form a ring around him and in battles they will offer their bodies and souls for him. (They will accept and do whatever he would ask from them.”(۲

The same Imam (‘a) also stated the following in describing the supporters of al-Mahdi (‘a): “He has men whose hearts will seem to be as if they were from pieces of iron… They are more obedient to the Imam than a slave girl would be in relation to her (master and owner, and they are subservient to his command.”(۳

The Messenger of Allah (S) said: "God will gather warriors for Hadrat al-Mahdi from the different corners of the world whose number would be equal to that of the (Muslim) combatants in (the Battle of) Badr. They are very diligent and determined in (their obedience to him."(۴

Imam as-Sadiq ('a) said: "It is as if I can see Hadrat al-Qa'im and his supporters stationed in Najaf (Kufah) and (they are so steady and

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۱- 'Ayyashi, Tafsir 'Ayyashi, vol. ۲, p. ۵۶; Bihar al-Anwar, vol. ۵۲, p. ۳۴۱.

۲- Bihar al-Anwar, vol. ۵۲, p. ۳۰۸.

۳- Loc. cit.

۴- Ibid., p. ۳۱۰.

(unflinching there) that it is as if birds are sitting on their heads."(۱

The warriors are standing with such discipline, lack of motion and total submission to him that it is as if birds are sitting over their heads, for if they would show the least movement, the birds will fly away.

۳. Strong and Young Soldiers

The Commander of the Faithful ('a) said: "The supporters of al-Mahdi are all young. There are no old and aged among them but a few who are like antimony for the eye (and salt for the food. Of course, the least amount of a thing needed in food is salt."(۲

Imam as-Sadiq ('a) said: "What Prophet Lut (Lot) ('a) meant in his statement addressed to his enemies when he said, 'I wish I had a potent force against you or I can take refuge in a formidable column,' was a force similar to the potent force of the Promised Mahdi ('atfs) and his supporters each of whom has the strength equal to that of forty men. They have hearts firmer than steel and when they traverse mountains, the rocks tremble. They do not sheathe their swords unless when God (wants and is pleased with it."(۳

In this regard, Imam as-Sajjad ('a) said: "When our Qa'im stages the uprising, God will keep away sluggishness and weakness from our Shi'ah and make their hearts as firm and resolute as steel; He will grant each of them the strength of forty men and they will become rulers and leading figures on

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.Ithbat al-Hudah, vol. ٣, p. ٥٨٥ -١
Shaykh at-Tusi, Ghaybah, p. ٢٨٤; Nu'mani, Ghaybah, p. ٣١٥; Ibn Tawus, Malahim, p. -٢ ١٤٥; Kanz al-'Ummal, vol. ١٤, p. ٥٩٢; Bihar al-Anwar, vol. ٥٢, p. ٣٣٤; Ithbat al-Hudah, vol. .٣, p. ٥١٧
.Kamaluddin, vol. ٢, p. ٦٧٣; Bihar al-Anwar, vol. ٥٢, pp. ٣١٧, ٣٢٧ -٣

(earth."(١

Imam as-Sadiq ('a) said: "In the government of al-Mahdi ('atfs) our Shi'ah will be the rulers and leading figures on earth and each of them will have the strength of forty (men."(٢

Imam al-Baqir ('a) said: "There is fear of the enemy in the hearts of our Shi'ah (today), but when our government is established and Imam al-Mahdi ('atfs) appears, each of our Shi'ah will be more fearless than a lion and sharper than a spear. They will crush (our enemies underfoot and slay them with their hands."(٣

Abdul-Malik ibn A'yun said: "As I got up to say goodbye to Imam al-Baqir ('a), I leaned' on my hands and said: 'I wish I could perceive the advent of Hadrat al-Qa'im ('atfs) in '.(my youth (at the moment when I am physically sound

The Imam ('a) said: 'Are you not satisfied that your enemies are killing one another while you are safe in your own houses? If the Imam ('a) appears, each of you will be given the strength of forty men and your hearts will be like steel so much so that if you struck the mountains with such hearts, the mountains will rend asunder and be pulled (up. And you will become the leaders and trustees on earth'."(٤

Imam as-Sadiq ('a) said: "At the time of our affair (the government of Hadrat al-Mahdi), God will remove fear from the hearts of our Shi'ah and place it on the hearts of our enemies. At that moment, each of our Shi'ah would be sharper

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۱ - Kamaluddin, vol. ۲, p. ۶۷۳; Bihar al-Anwar, vol. ۵۲, pp. ۳۱۷, ۳۲۷, ۳۷۲; Yanabi' al-Mawaddah, p. ۴۲۴; Ihqaq al-Haqq, vol. ۱۳, p. ۳۴۶.

۲- Shaykh al-Mufid, Ikhtisas, p. ۲۴; Bihar al-Anwar, vol. ۵۲, p. ۳۷۲.

۳ - Shaykh al-Mufid, Ikhtisas, p. ۲۴; Basa'ir ad-Darajat, vol. ۱, p. ۱۲۴; Yanabi' al-Mawaddah, pp. ۴۴۸, ۴۸۹; Ithbat al-Hudah, vol. ۳, p. ۵۵۷; Bihar al-Anwar, vol. ۵۲, pp. ۳۱۸, ۳۷۲.

۴- Al-Kafi, vol. ۸, p. ۲۸۲; Bihar al-Anwar, vol. ۵۲, p. ۳۳۵.

than a spear and braver than a lion. A single Shi'ah will hit his enemy with a spear, strike him with a sword, and crush him underfoot."(۱)

The same Imam ('a) also said: "The supporters of al-Mahdi ('atfs) are men whose hearts are as firm and formidable as iron. Doubt and skepticism about the Essence of God are never entertained in those hearts. They are firmer than stone. If they were given the mission to shuffle the mountains and interchange them, they would quickly do it, and if the mission of destroying a city is given to them, they would be able to destroy it (with such speed and decisiveness that it would be) as if they were eagles sitting on horses."(۲)

۴. Beloved Soldiers

Imam al-Baqir ('a) said: "It is as if I can see the supporters of al-Mahdi ('atfs) dominating heaven and earth and there is nothing in the world that would not be under their rule and sovereignty. Fierce animals and predatory birds also seek their pleasure. They will be so beloved that everywhere on earth will brag and boast to the other, saying: 'Today, one of the supporters of al-Mahdi ('atfs) dropped in and passed by here'."(۳)

Lovers of Martyrdom .۵

Regarding the characteristics of Hadrat al-Qa'im ('atfs), Imam as-Sadiq ('a) said: "They have an intense fear of God and they aspire for martyrdom. Their aspiration is to be slain in the way of Allah. Their slogan is 'O avengers of Husayn ('a)!' As they move, the fear and dread of

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Khara'ij, vol. ۲, p. ۸۴۰; Bihar al-Anwar, vol. ۵۲, p. ۳۳۶. See Hilyah al-Awliya', vol. ۳, p. -۱ ۱۸۴; Kashf al-Ghumah, p. ۳۴۵; Yanabi' al-Mawaddah, p. ۴۴۸. Similar hadith has also been reported from Imam al-Baqir ('a) as recorded in Basa'ir ad-Darajat, p. ۲۴; Bihar al-Anwar, vol. ۲, p. ۱۸۹.

.Bihar al-Anwar, vol. ۵۲, p. ۳۰۸ -۲

Kamaluddin, vol. ۲, p. ۶۷۳; Ithbat al-Hudah, vol. ۳, p. ۴۹۳; Bihar al-Anwar, vol. ۵۲, p. -۳ ۳۲۷.

them in the hearts of their enemies move with the distance of one month's travel."(۱)

(The Wars of Imam al-Mahdi ('afs

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Since the objective behind the uprising of Hadrat al-Mahdi is the establishment of divine government throughout the world and the elimination of tyranny and tyrants, it is natural that the Imam will face many difficulties and obstacles in realizing this objective.

By conducting military operations, he has to remove those hurdles along the way and overrun one country after another so as to prevail in the east and west of the world and establish the government of divine justice on earth. In this chapter we shall draw your attention to the hadiths related to this.

('The Reward for the Strugglers (mujahidin) and Martyrs (shuhada

Since the objective behind the wars at the time of Hadrat al-Mahdi ('a) is the

annihilation of corruption and tyranny for the formation of worldwide Islamic government, participation in the war on the side of Hadrat al-Qa'im ('atfs) also has multiple rewards so much so that if a combatant eliminates one person from the enemy, his reward would be that of twenty or twenty five martyrs (shuhada'). If he attained martyrdom, he will have the reward of two martyrs. Similarly, the disabled and wounded veterans will have special value in the government of the Imam of the Time in addition to their spiritual station. The families of martyrs will have also special .value

While addressing the Shi'ah, Imam al-Baqir ('a) said: "If you would be as we have enjoined and you would not go against our commands—if in such a

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.Mustadrak al-Wasa'il, vol. ۱۱, p. ۱۱۴ -۱

condition one of you would die prior to the advent of our Qa'im—he will be a martyr, and if he perceive the Imam and attained martyrdom on his side, he will have the reward of two martyrs, and if he slew one of our enemies, he would have the reward (of twenty martyrs."(۱

In this hadith, the value of eliminating an enemy is regarded as much higher than attaining martyrdom because killing the enemy brings about the pleasure of God, relief of the servants of God and honor for Islam whereas in earning the grace of martyrdom, the martyr merely attains perfection. Therefore, combatants in the .warfront have to think more about the enemy than about attaining martyrdom

Imam al-Baqir ('a) said: "Martyrdom on the side of the Imam of the Time ('atfs) has (the reward of two martyrs."(۲

It is thus stated in Al-Kafi: "If a soldier of the Imam kills one of our enemies, he shall have the reward of twenty martyrs and anyone who attains martyrdom on the side of (our Qa'im, the reward of twenty five martyrs shall be his."(۳

Regarding the way the Imam of the Time ('atfs) would behave with the martyrs and their families, the Commander of the Faithful ('a) said: "(After the operations, Hadrat al-Qa'im ('a)) will proceed to Kufah and stay there… And there will be no martyr whose debts will not be paid by the Imam, and he will give stipends and remuneration (to his family."(۴)

This hadith bespeaks

۱- Shaykh at-Tusi, Amali, vol. ۱, p. ۲۳۶; Bisharah al-Mustafa, p. ۱۱۳; Ithbat al-Hudah, vol. ۳, p. ۵۲۹; Bihar al-Anwar, vol. ۵۲, p. ۱۲۳, ۳۱۷.

۲- Ithbat al-Hudah, vol. ۳, p. ۴۹۰. See Shaykh at-Tusi, Amali, vol. ۱, p. ۲۳۶; Burqi, Mahasin, p. ۱۷۳; Nur ath-Thaqalayn, vol. ۵, p. ۳۵۶.

۳- Al-Kafi, vol. ۲, p. ۲۲۲.

۴- 'Ayyashi, Tafsir 'Ayyashi, vol. ۲, p. ۲۶۱; Bihar al-Anwar, vol. ۵۲, p. ۲۲۴.

of the Imam's attention to be paid to the families of martyrs.

War Armaments

The type of weapons that Hadrat al-Qa'im ('a) will use in the conflicts would be fundamentally different from that of other weapons at that time. The word "sayf" (sword) mentioned in the hadiths might allude to a particular weapon and not refer to a particular sword. This is because the weapon of the Imam is one which when used will make the walls of cities crumble to pieces and make a pulverized city turn into mere smoke. By only a single blow, the enemy will melt like salt or heated lead.

Based on a hadith, the weapons of the Imam's soldiers are made of iron but they are such that if they fell on a mountain, the latter will be divided into two.

Perhaps, the enemy will also use incendiary weapons because the Imam ('a) will wear an anti-heat garment. It is the same garment from heaven that Jibra'il (Archangel Gabriel) ('a) brought to Ibrahim (Prophet Abraham) ('a) for him not to die in the fire of Namrud (Nimrod) and thus be saved. That garment will be at the disposal of Hadrat

Baqiyyatullah ('atfs), and if it were not the case—that is, if advanced weapons and industry were not at the disposal of the enemy—maybe there would be no need for the Imam to wear such a garment. It is also possible that it hints that there is a .miraculous aspect to it

Imam as-Sadiq ('a) said: "When our

p: ١٢۶

Qa'im stages the uprising, the swords of combat will descend—on each of which the (name and father's name of each of the combatants will be written."(١

Regarding a group of supporters of al-Mahdi ('atfs), Imam as-Sadiq ('a) said: "The supporters of al-Mahdi ('a) have swords made of iron, but this is different from common iron. If one of them would strike a mountain with his sword, the mountain will be divided into two. With such soldiers and equipment, Hadrat al-Qa'im ('atfs) will wage war on India, Daylam, Kurdistan,(٢) Rome,(٣) the Berbers, Fars, and between (Jabarsa and Jabalqa."(۴

The means of defense possessed by the forces of al-Mahdi ('atfs) will be such that the weapons of the enemy will be rendered useless (and harmless) against them. In this regard, Imam as-Sadiq ('a) said: "If the supporters of al-Mahdi ('a) encountered an army stretching from east to west, they would be able to crush them in a moment, (and the weapons of the enemy would never have any effect upon them."(۵

The Imam's Conquest of the World for the Liberation of Mankind

There are two sets of hadiths concerning the military operations of Hadrat al-Mahdi ('atfs) and the conquest of cities and countries. Some hadiths have made mention of the conquest of the east and west, the south and the Qiblah, and finally the entire .world while others indicate the conquest of particular portions of the world

There is no doubt that the Imam ('atfs) will dominate and rule over the entire world. But the reason why some cities have been mentioned

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۱- Nu‘mani, Ghaybah, p. ۲۴۴; Bihar al-Anwar, vol. ۵۲, p. ۳۶۹; Ithbat al-Hudah, vol. ۳, p. ۵۴۲.

۲- Kurdha (Kurds) in the original text; that is, with the Kurds. (Trans.)

۳- Rumyan (Romans) in the original text; that is, with the Romans. (Trans.)

۴- Basa’ir ad-Darajat, p. ۱۴۱; Ithbat al-Hudah, vol. ۳, p. ۵۲۳; Tabsirah al-Wali, p. ۹۷; Bihar al-Anwar, vol. ۲۷, pp. ۴۱; vol. ۵۴, p. ۳۳۴.

۵- Ibid.

is probably on account of the importance they will have at that time.

This importance might be due to the fact that they will be centers of power in those days and will have control over some parts of the world. It is also possible that those lands would be vast in which the bulk of the world’s population are concentrated, or that they are the center of the hopes and aspirations of particular sects and religions so much so that if such a city fell, all the followers of a certain belief system would surrender. It could also be because of their military and strategic importance such that their fall would result in the failure of enemy operations and pave the way for the offensive operations of the forces of the Imam (‘a).

The selection of Mecca as the point of origin of the uprising and then the selection of Iraq, the city of Kufah in particular, as the military-political capital of the government, the march toward Sham (Syria) and the conquest of Bayt al-Muqaddas emphasize this point. This is because today, the political, religious and military importance of these three places is proverbial to all.

The first set of hadiths concern the Imam’s dominance over the entire world, some of which are as follows:

Hadrat ar-Rida (‘a) reported from his forefathers that the Messenger of Allah said: “When they took me on the ascension (mi‘raj)… I asked: ‘O God! Will they (Imams) be my successors after me?’

replied: 'O Muhammad! Yes, they are My friends, chosen ones, and proofs after you for My servants, and they will be the successors and best servants (of God) after you. By My Honor and Glory! Through them I will let My religion and creed prevail among mankind, and exalt My word (kalimah) through them. Through the last of them, I will purge the world of the existence of rebellious people and sinners, and I will grant him (sovereignty over the east and west."(۱)

,(On the exegesis of the noble Qur'anic verse (ayah

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الَّذِينَ إِن مَّكَّنَّاهُمْ فِى الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ)

Those who, if We granted them power in the land, maintain the prayer, give the" (zakat,"(۲)

Imam al-Baqir ('a) said: "This verse is related to the Progeny of Muhammad ('a) and the Last Imam. God will grant Hadrat al-Mahdi ('atfs) and his supporters control and (influence over the east and west of the world."(۳)

The Messenger of Allah (S) said: "The Mahdi is from my progeny and through him God (will conquer the east and west."(۴)

The Messenger of Allah (S) also said: "At the time of the advent of Hadrat al-Mahdi ('atfs), God will let religion return to its original state, and he will attain glorious victories for Him and through Him. At that time, no one will remain on earth except the Muslims who recite the formula of faith, "La ilaha illallah" (There is no god worthy to be (worshipped but Allah)."(۵)

Imam al-Baqir ('a) said: "Hadrat al-Qa'im is from us

1- Kamaluddin, vol. ١, p. ٣۶۶; 'Uyun Akhbar ar-Rida, vol. ١, p. ٢۶٢; Bihar al-Anwar, vol. ١٨, p. ٣۴۶.
2- Surah al-Hajj ٢٢:۴١.
3- Tafsir Burhan, vol. ٢, p. ٩۶; Yanabi' al-Mawaddah, p. ۴٢۵; Bihar al-Anwar, vol. ۵١, p. ١.
4- Ihqaq al-Haqq, vol. ١٣, p. ٢۵٩; Yanabi' al-Mawaddah, p. ۴٨٧; Bihar al-Anwar, vol. ۵٢, p. ٣٧٨; Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ٢١٨.
5- 'Iqd ad-Durar, p. ٢٢٢; Fara'id Fawa'id al-Fikr, p. ٩.

and his rule will extend from the east to the west."(١)

The same Imam also said: "At the time of the uprising of Hadrat al-Qa'im ('atfs), God will make Islam prevail over all other religions."(٢)

The Prophet is reported to have said: "Hadrat al-Mahdi ('atfs) will dispatch his soldiers to the entire world."(٣)

The Messenger of Allah (S) said: "If only one day is left in the life of this world... God will send al-Mahdi ('atfs) and through him the religion will regain its grandeur and through him and for Him, glorious victories will be attained. At that time, no one will remain on earth except the Muslims who recite the formula of faith, "La ilaha illallah" (There is no god worthy to be worshipped but Allah)."(۴)

Jabir ibn 'Abdullah al-Ansari quotes the Messenger of Allah (S) as saying: "Dhu'l-Qarnayn was a meritorious servant that God appointed as a proof for His other servants. He invited his community (qawm) toward God and enjoined piety, but they struck a blow on his head and he hid from them for so long that they imagined him to be dead. After sometime, he returned to his community, but they struck him another blow on the other side of his head.

"There is a person from among you who will behave according to the Sunnah. God, the Honorable and Glorious, gave Dhu'l-Qarnayn authority on earth, put everything at his disposal, and made him reach the east and west of the globe. God, the Exalted, will make his character

۱- Kamaluddin, vol. ۱, p. ۳۳۱; Al-Fusul al-Muhimmah, p. ۲۸۴; As'af ar-Raghibin, p. ۱۴۰.

۲- Yanabi' al-Mawaddah, p. ۴۲۳.

۳- Al-Qawl al-Mukhtasar, p. ۲۳.

۴- 'Uyun Akhbar ar-Rida, p. ۶۵; Ihqaq al-Haqq, vol. ۱۳, p. ۳۴۶; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۲۱۸.

and manner be adopted by the Hidden Imam (imam al-gha'ib) who is from my progeny, and make him reach the eastern and western lands.

No pond and house whether on the top of a mountain or in the desert that was visited by Dhu'l-Qarnayn will remain unvisited by him (Imam al-Mahdi). God will manifest the treasures and minerals of the earth for him, help him by striking fear in the heart of the enemy, and fill the earth with justice and equity as it would have been full of injustice and oppression prior to the uprising."(۱)

Another set of hadiths points to the conquest of certain cities. It would suffice to quote a few hadiths in this respect:

Concerning the march of al-Mahdi ('a) toward Sham (Syria), the Commander of the Faithful ('a) said: "At the order of Hadrat al-Mahdi ('atfs), transportation of the armies will be organized. After this order, four hundred ships will be constructed and berthed along the shore of Acre.(۲) Rome (or Constantinople) with one hundred crosses—along with each cross being ten thousand forces—will emerge and overrun Tarsus.(۳)

The Imam along with his soldiers will arrive there and kill so many of them that the water of the Euphrates will change its color and due to their corpses, the shore will emit a fetid smell. (On hearing this news,) those remaining in Rome (or Constantinople) will flee to Antioch(۴)."(۵)

Imam as-Sadiq ('a) said: "When Hadrat al-Qa'im stages the uprising… he will dispatch soldiers to the

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۱- - Kamaluddin, vol. ۲, p. ۳۹۴; Bihar al-Anwar, vol. ۵۲, pp. ۳۲۳, ۳۳۶; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۲۱۸. See Ibn Hammad, Fitan, p. ۹۵; Sirat al-Mustaqim, vol. ۲, pp. ۲۵۰, ۲۶۲; Shaykh al-Mufid, Al-Irshad, p. ۳۶۲; A'lam al-Wara, p. ۴۳۰.

۲- Acre (also called Akko): a city in Occupied Palestine, near Haifa, located on the Bay of Haifa, an arm of the Mediterranean Sea, is one of the oldest continuously inhabited cities in the world. (Trans.)

۳- Tarsus (city) (ancient Cydnus): a city in southern Turkey, on the Tarsus River, near Adana and also near the Mediterranean Sea. (Trans.)

۴- Antioch or Antakya (in Turkey): a city in southern Turkey, the capital of Hatay Province, on the Orontes River, near the Mediterranean Sea. The fact that Antioch is mentioned in the hadith as the place of refuge of the people in Rum (Rome) seems to indicate that the name "Rome" refers to Constantinople (capital of Byzantine or the Eastern Roman Empire). It is because it seems illogical to flee from a far place (Rome in Italy) to a place (Antioch in Turkey), which is near the spot of a perceived danger. This is corroborated by the fact that the same word, Rum ("Rome") mentioned in the Qur'an (Surah ar-Rum) refers historically to the Byzantine or Eastern Roman Empire. (Trans.)

۵- Ibn Hammad, Fitan, p. ۱۱۶; 'Aqd ad-Durar, p. ۱۸۹.

city of Constantinople. When they reach the gulf, they will write a sentence on their feet and pass over the water."(۱)

The Messenger of Allah (S) said: "If only one day is left in the world, God will surely send a man from my progeny who is my namesake and whose forehead is radiant. He will conquer Constantinople and Jabal Daylam (Mountain of Daylam)."(۲)

Hudhayfah said: "Constantinople, Daylam and Tabaristan will not be conquered except by a man from Bani Hashim."(۳)

Imam al-Baqir ('a) said: "When Hadrat al-Qa'im ('atfs) stages the uprising, he will conquer Constantinople, Sin (China),(۴) and the mountains of Daylam, and he will rule

for seven years."(۵)

The Commander of the Faithful ('a) said: "Hadrat al-Mahdi ('atfs) and his supporters will advance until they enter Constantinople. They will go to the place where the king resides and they will take out three types of treasure: jewelry, gold and silver. Then, the Imam will divide the assets and booty among his armies."(۶)

Imam al-Baqir ('a) said: "Hadrat al-Qa'im ('a) will prepare three banners for (operations in) three regions. He will dispatch a banner to Constantinople(۷) and God will open it for him (i.e., he will conquer it); he will send another banner to China and it will also be opened for him, and he will send the third banner for the mountains of Daylam,(۸) which will be overrun by his forces."(۹)

Hudhayfah said: "Balanjar(۱۰) and the mountains of Daylam will not be conquered except by a man from the Progeny

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۱- Bihar al-Anwar, vol. ۵۲, p. ۳۶۵.

۲- Firdaws al-Akhbar, vol. ۳, p. ۸۳; Shafi'i, Bayan, p. ۱۳۷; Ihqaq al-Haqq, vol. ۱۳, p. ۲۲۹; vol. ۱۹, p. ۶۶۰.

۳- Ibn Abi Shaybah, Musannif, vol. ۱۳, p. ۱۸.

۴- Sin (China) is said to refer to East Asia which includes the former Soviet Union, India, Nepal, Burma (Myanmar), Vietnam, Japan, the China Sea, and the Korean Peninsula. See Al-Munjid.

۵- Bihar al-Anwar, vol. ۵۲, p. ۳۳۹; Ihqaq al-Haqq, vol. ۱۳, p. ۳۵۲; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۴۰۰.

۶- Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۱۶۲.

۷- Constantinople: a city in Turkey built in the ۷th century BCE and has been the capital of the Eastern Roman empire for sometime. See Mu'jam al-Buldan, vol. ۴, p. ۳۴۷; A'lam al-Munjid, p. ۲۸.

۸- Daylam: a place in the mountainous part of Gilan which is located in the north of Qazvin. See Mu'jam al-Buldan, vol. ۱, p. ۹۹; A'lam al-Munjid, p. ۲۲۷; Burhan-e Qati', vol.

.۱, p. ۵۷۰

Ithbat al-Hudah, vol. ۳, p. ۵۸۵; Bihar al-Anwar, vol. ۵۲, p. ۳۸۸. See Bihar al-Anwar, vol. -۹
.۵۴, p. ۳۳۲, hadith nos. ۱, ۶, ۱۱, ۱۴, ۱۷-۱۹, ۳۴-۳۶, ۴۶

Balanjar refers to Khazar (former Soviet Union). See Mu'jam al-Buldan, vol. ۱, p. ۹۹; -۱۰
.I'lam al-Munjid, p. ۲۱۴

(of Muhammad ('a)."(۱

The Commander of the Faithful ('a) said: "...Then, with a thousand ships Hadrat al-Mahdi ('atfs) will leave the city of Qati' for the holy city of Quds, and from Acre, Tyre, Gaza, and 'Asqalan(۲) he will enter the Land of Palestine. He will take out its wealth and booty. Thereafter, Hadrat al-Mahdi ('atfs) will enter Quds ash-Sharif where he (will dismount and stay until the coming out of ad-Dajjal (the Anti-Christ)."(۳

Abu Hamzah ath-Thumali said: "I heard Imam al-Baqir ('a) saying: 'At the time of the advent of the Qa'im of Muhammad's Progeny ('a), he will have a sword with him, which he will unsheathe, and through him God will conquer the lands of Rome,(۴) (China, Turkistan,(۵) Daylam, Sind, Hind,(۶) Kabul, Sham, and Khazar."(۷

Ibn Hajar writes: "...The first banner that Hadrat al-Mahdi ('atfs) will prepare for war (would be dispatched to the Turks."(۸

Perhaps, what is meant by the sword mentioned in the hadith reported by ath-Thumali (as-sayf al-mukhtarit) alludes to a particular weapon at the disposal of Hadrat al-Mahdi ('atfs). It is because in order to conquer all these lands, which requires extraordinary offensive capability, an appropriate weapon, superior to all weapons would be necessary especially if we would say that the Imam will perform .various activities through natural and common ways

Regarding the conquest of Hind, Ka'b said: "The ruler in Bayt al-Muqaddas will dispatch an army to Hind and conquer it. Then that army will enter the territory of Hind and it

.Iqd ad-Durar, p. ۱۲۳ as quoted from Ibn al-Munadi, Malahim‘ -۱
Asqalan: a city in Sham which is a dependency of Palestine and along the seashore.‘ -۲ It is located between the cities of Gaza and Bayt al-Jabrayn. See Mu‘jam al-Buldan, .vol. ۳, p. ۶۷۳
.Iqd ad-Durar, p. ۲۰۱‘ -۳
Rome is presently the capital of Italy. At that time, it was the political capital of kings -۴ who used to rule there under the official title of Cesar and dominate a considerable portion of the world such that its sphere of influence encompassed the Mediterranean Sea, North Africa, Greece, Turkey, Syria, Lebanon, and Palestine, and all these .(territories were regarded as Rome (Roman Empire
Turkistan is located in the continent of Asia and divided between China and the ex- -۵ Soviet Union including Uighur China, Turkmenistan, Uzbekistan, Tashkand, Tajikistan, .Qaranjir, and Kazakhstan. See I‘lam al-Munjid
Hind: the triangle-shaped subcontinent in South Asia including India, Pakistan, - ۶ .Bhutan, and Nepal. See Burhan-e Qati‘, vol. ۱, p. ۷۰۳; I‘lam al-Munjid, p. ۵۴۲
.Nu‘mani, Ghaybah, p. ۱۰۸; Bihar al-Anwar, vol. ۵۲, p. ۳۴۸ -۷
.Al-Qawl al-Mukhtasar, p. ۲۶ -۸

will send the treasures there to the ruler of Bayt al-Muqaddas. He will also embellish it (Hind) and the kings of Hind will be brought to him as captives. The eastern and western lands will be opened for them and the forces will be present in Hind till the (emergence of ad-Dajjal."(۱

Hudhayfah reported that the Prophet (S) said: "Tahir ibn Asma' fought with the Children of Israel and took them in captivity, setting Bayt al-Muqaddas on fire while taking the amount of one thousand and seven (or nine) hundred ships of gold and jewelry from there to the city of Rome. Hadrat al-Mahdi ('atfs) will definitely take (them out from that city and return them to Bayt al-Muqaddas."(۲

Although the uprising of Hadrat al-Mahdi ('atfs) will commence in Mecca, he will conquer the land of Hijaz(۳) after the advent. In this regard, Imam al-Baqir ('a) said: "Hadrat al-Mahdi ('atfs) will appear in Mecca and God will conquer the land of Hijaz (and the Imam will set free anyone from the Bani Hashim who is in prison."(۴

Concerning the conquest of Khurasan, the Commander of the Faithful ('a) said: "Hadrat al-Mahdi ('atfs) will continue in his advance until he conquers Khurasan(5) and (then he will again return to the city of Medina."(6

Regarding the conquest of Armenia(7) at the hand of Hadrat al-Mahdi ('atfs), the same Imam ('a) said: "Hadrat al-Mahdi ('atfs) will continue in his advance till he arrives ,in Armenia. When the people of that land see him

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1- 'Iqd ad-Durar, pp. 97, 319; Ibn Tawus, Malahim, p. 81; Hanafi, Burhan, p. 88.

2- 'Iqd ad-Darar, 201; Shafi'i, Bayan, p. 114; Ihqaq al-Haqq, vol. 13, p. 229.

3- Hijaz stretches from the north to the Gulf of 'Aqabah, from the west to the Red Sea, from the east to Najd, and from the south to 'Asir. See I'lam al-Munjid, p. 229. As reported by Hamuyini, from the depth of San'a in Yemen to Sham is called Hijaz in .which Tabuk and Palestine are also included. See Mu'jam al-Buldan

4- Ibn Hummad, Fitan, p. 95; Muttaqi Hindi, Burhan, p. 141; Ibn Tawus, Malahim, p. 64; .Al-Mukhtasar, p. 23

5- Khorasan at that time included a portion of Iran, Afghanistan and the ex-Soviet .Union. See I'lam al-Munjid, p. 267

6- .Ash-Shi'ah wa'r-Raj'ah, vol. 1, p. 158

7- Armenia is in Asia Minor and bordering the mountains of Ararat and the Caucasus, as well as Iran, Turkey, and the Euphrates River. It once had an independent government and after the downfall of the Byzantine Empire this land was divided .among Iran, Russia and the Ottoman Empire. See I'lam al-Munjid, p. 25

.(they will send one of their erudite priests to negotiate with him ('atfs

The priest will ask the Imam ('atfs): 'Are you the Mahdi?' The Imam will reply: 'Yes, I am; the one whose name has been mentioned in the Evangel (Gospel) and the glad tidings of my advent at the end of time has been given.' He will pose some questions .(and the Imam will answer (each of them satisfactorily

The Christian priest will embrace Islam but the people in Armenia will be defiant and"

disobey. Thereafter, the soldiers of the Imam will enter the city and exterminate five hundred thousand men from the Christian forces. By His infinite power, God will suspend their city between heaven and earth so much so that the king and those around him who will be stationed outside the city will see the city being suspended .there

Out of fear, the king of Armenia will flee and will also order those around him to seek" refuge in a certain sanctuary. Along the way, a lion will pass close to them and being terrified, they will throw away and abandon the weapons and possessions at their disposal. The soldiers of the Imam who will be pursuing them will take the properties and divide them among themselves such that each one of them will receive one (hundred thousand dinars."(١

Another part of the Imam's ('atfs) global conquest will be in the cities of Zanj. Hadrat (Amir (Imam Ali) ('a) said in this regard: "Hadrat al-Mahdi ('atfs

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.Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ١۶٢ -١

will continue in his advance until he arrives at the city of Zanj al-Kubra. There are one thousand markets in the city and in each of the markets, there are one thousand shops. The Imam will conquer that city.(١) After its conquest, the Imam will go to a city (called Qati', which is an island on the sea."(٢

Regarding the dispatching of al-Mahdi's ('atfs) soldiers throughout the world, Hadrat al-Baqir ('a) said: "It is as if I can see Hadrat al-Qa'im ('atfs) dispatching his armies (throughout the globe."(٣

The same Imam ('a) also said: "Hadrat al-Mahdi (a'tfs) will send his armies throughout the world to solicit the pledge of allegiance (bay'ah), and annihilate tyranny and tyrants. The conquered cities will be stabilized for him, and through his blessed hand, (God will conquer Constantinople."(۴

Suppression of Revolts

After the advent of Hadrat al-Mahdi ('atfs) and the conquest of various cities and countries, some cities and tribes will mount resistance to the Imam ('atfs), which will be suppressed by his forces. A deviant group will not accept the view of the Imam on some issues and launch an insurrection against him, which will be also defeated by his :forces. Let us look at some hadiths pertaining to this

Imam as-Sadiq ('a) said: "There are thirteen cities and clans whose people will wage war against Hadrat al-Qa'im ('atfs) and the Imam, in turn, will confront them. They are the people of Mecca, Medina, Sham (Syria), Basrah, and Rey; the Bani 'Umayyah, (Damansiyan, Kurds, and Arabs such as the Bani Ḍabbah,(۵

p: ۱۳۶

.Ibid., p. ۱۶۴ -۱

.Ibid. See 'Iqd ad-Durar, p. ۲۰۰; Ihqaq al-Haqq, vol. ۱۳, p. ۲۲۹ -۲

.Shaykh al-Mufid, Al-Irshad, p. ۳۴۱; Bihar al-Anwar, vol. ۵۲, p. ۳۳۷ -۳

.Ibn Tawus, Malahim, p. ۶۴; Al-Fatawa al-Hadithiyyah, p. ۳۱ -۴

Ḍabbah is the name of a village in Hijaz located on the way to Sham along the -۵ seashore. Adjacent to it is the village of Hadrat Ya'qub ('a) called Bada. Bani Ḍabbah is a tribe that stood up in support of the enemies of 'Ali ('a) in the Battle of Jamal, and most of the famous poets and epic versifiers there belonged to the tribes of Ḍabbah and Azd. In that battle they surrounded the camel of 'A'ishah and supported her. See Sam'ani, Insab, vol. ۴, p. ۱۲; Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah, vol. ۹, p. ۳۲۰; vol. .۱, p. ۲۵۳

(Ghani,(۱) Bahilah,(۲) and Azd."(۳

Concerning the opposition of a group to the words of al-Mahdi ('atfs), Imam al-Baqir ('a) said: "When Hadrat al-Mahdi ('atfs) would elaborate on some of the laws and talk about some parts of the Sunnah, in opposing the Imam, a group will go out of the .mosque as a gesture of protest. The Imam will order his followers to pursue them

The army of the Imam will catch them up in the Tamarin district; they will capture them and bring them to him. The Imam ('atfs) will give the order for all of them to be

(beheaded. This will be the last revolt and movement to emerge against the Imam."(۴

Regarding the revolt in Ramaylah and its suppression, Ibn Abi Ya'fur said: "I came to Imam as-Sadiq ('a) while a group of his followers was in his company. The Imam said to me: 'Have you read the Qur'an?' I replied: 'Yes, but only a normal reading.' He said: 'My point was that very (normal) reading.' I said: 'What is meant by this question?' He said: 'Hadrat Musa ('a) said something to his community (qawm) but they could not endure it, and they rose up against him in Egypt. Musa also fought against them and .killed them

Hadrat 'Isa ('a) also said something to his community but they could not tolerate it" also, and they also rose up against him in the city of Takrit. 'Isa ('a) also confronted them and eliminated them. This is the meaning of the

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۱- Ghani is a tribe that lives in Har in the Arabian Peninsula between Musil and Sham, and it is associated with a certain person named Ghani ibn Ya'sur. See Sam'ani, Insab, .vol. ۴, p. ۳۱۵

۲- Bahilah is a tribe associated with a certain person named Bahilah ibn A'sar. The Arabs at that time used to avoid establishing relationships with this tribe because no noble and honorable men could be found in it. Members of the Bahilah tribe were despicable people. Before leaving for the Battle of Siffin Hadrat 'Ali ('a) said to them: "I swear to God that I am angry with you in the same manner that you are angry with me. So, you come and claim your right, and migrate from Kufah to Daylam. See Sam'ani, Insab, vol. ۱, p. ۲۷۵; Waq'ah Siffin, p. ۱۱۶; An-Nafyi wa't-Taghrib, p. ۳۴۹; Ibn .Abi'l-Hadid, Sharh Nahj al-Balaghah, vol. ۳, p. ۲۷۲; Al-Gharat, vol. ۲, p. ۲۱

۳- Nu'mani, Ghaybah, p. ۲۹۹; Basa'ir ad-Darajat, p. ۳۳۶; Hilyah al-Abrar, vol. ۲, p. ۶۳۲; .Bihar al-Anwar, vol. ۵۲, p. ۳۶۳; vol. ۴۸, p. ۸۴

۴- ' Ayyashi, Tafsir 'Ayyashi, vol. ۲, p. ۶۱; Tafsir Burhan, vol. ۲, p. ۸۳; Bihar al-Anwar, vol. .۵۲, p. ۳۴۵

:words of God when He says

(فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ)

So a group of the Children of Israel believed, and a group disbelieved. Then We" strengthened the faithful against their enemies, and they became the dominant (ones."(١

At the time of his advent, Hadrat al-Qa'im ('a) will also deliver a speech to you, which" you will not be able to accept. Therefore, you will rise up against him in the city of Ramaylah and wage war against him. The Imam will also confront you and will kill you, (and this revolt will be the last uprising against him."(٢

The End of War

By the establishment of the divine system or global government of the Imam of the Age ('atfs) and the downfall of the satanic powers, the flames of war will be extinguished and there will be no more powers that would be able to confront the army of al-Mahdi ('atfs). As such, there will be no demand for military equipment in .the markets and as a result they will become cheap remain unsold

(Ali ('a) said: "...And war will also come to an end."(٣'

Ka'b said: "The days will not end unless a man from Quraysh will descend in Bayt al-(Muqaddas... And war will also cease to exist."(۴

In a sermon regarding the Dajjal and how he will be killed, the Messenger of Allah (S) (said: "Thereafter, the price of a horse will become a few dirhams."(۵

Ibn Mas'ud said: "Among the signs of the Day of

.Surah as-Saff ۶١:١۴ -١

.Basa'ir ad-Darajat, p. ٣٣۶; Bihar al-Anwar, vol. ۵٢, p. ٣٧۵; vol. ۴٧, p. ٨۴; vol. ١۴, p. ٢٧٩ -٢

.Ibn Hammad, Fitan, p. ١۶٢; Al-Mu'jam as-Saghir, p. ١۵٠; Ihqaq al-Haqq, vol. ١٣, p. ٢٠۴ -٣

.Iqd ad-Darar, p. ١۶۶. See 'Abd ar-Razzaq, Musannif, vol. ١١, p. ۴٠١' -۴

.Ibn Tawus, Malahim, p. ۱۵۲ -۵

Resurrection is that women and horses will become expensive. Afterward, they will become cheap and until the Day of Resurrection their respective prices will not be exorbitant."(۱)

Perhaps, what is meant by the expensiveness of women prior to the advent of the Imam of the Time ('a) alludes to the fact that as a result of worsening economic conditions, maintaining and keeping a woman and having a family will become very problematic. Similarly, as a result of the proliferation of wars and the need for horses, .procuring a horse (and war equipment) will become difficult and expensive

However, with the end of war after the uprising of Hadrat al-Qa'im ('atfs), weapons will become cheap, and as a result of improved economic conditions, the difficulties of .life and marriage will be removed and as such women will become cheap to maintain

Zamakhshari narrates: "One of the signs of the uprising of al-Mahdi ('atfs) is that they will use swords instead of scythes."(۲)

Since there will be no more war at that time, people will therefore utilize instruments .and industries intended for use in war for agricultural activities

In this regard, the Noble Prophet of Islam ('a) said: "...The price of cows will soar while the price of horses will become insignificant."(۳)

Perhaps, this hadith may also be interpreted in this manner: this is because cows are used in agriculture and their meat and milk can be consumed. Horses however are .largely used as means of transportation in war

Hidden Help

point

In numerous hadiths the wars

Al-Mu'jam al-Kabir, vol. ۹, p. ۳۴۲ and similar topic has also been reported by Kharijah -۱ .ibn as-Salt in 'Aqd ad-Darar, p. ۳۳۱

.Al-Fa'iq, vol. ۱, p. ۳۵۴ -۲

.Ibn Hammad, Fitan, p. ۱۵۹; Ibn Tawus, Malahim, p. ۸۲ -۳

after the advent of Hadrat al-Mahdi ('atfs) will be waged by combat forces that will hasten from around the globe to assist the Imam in prevailing over the entire world. When we consider the advance in military science and technology prior to the advent of the Imam, this would indeed be a difficult task unless the leadership is shouldered .by a person who will receive divine aid

The Divine Help would sometimes be manifested in the power that God has bestowed on the Imam, and by performing miracles, the Imam could remove hurdles in his path. This help can also be manifested through the fear and dread that God will create in the hearts of the enemy, or in God sending angels to assist the Imam. Some hadiths indicate that forces having angelic characteristics are waiting for the Imam's advent .in order to assist him. Coffins and their contents have been equally mentioned

.In this chapter, we shall point to some of these hadiths

Dread and Fear as Weapons of the Imam

Imam as-Sadiq ('a) said: "The Qa'im from among us, the Ahl al-Bayt, will be assisted (by dread and fear (struck by God in the hearts of the enemy)."(۱

The same Imam ('a) also said: "God will assist Hadrat al-Qa'im with three armies: (angels, believers, and dread (struck on the enemy's heart)."(۲

In this regard, Imam al-Baqir ('a) said: "Dread and terror—as parts of al-Mahdi's ('atfs) power—will move in advance of his soldiers a distance of one month's journey as well as at their rear with an equal distance

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.Mustadrak al-Wasa'il, vol. ۱۲, p. ۳۳۵; vol. ۱۴, p. ۳۵۴ -۱

.Bihar al-Anwar, vol. ۵۲, p. ۳۵۶ -۲

(of one month's journey."(۱

The same Imam ('a) also said: "Fear and dread will be moving in advance of the banner of Hadrat al-Mahdi ('atfs) a distance of one month's journey, at the rear with the same distance of one month's journey, on the right flank with the equal distance of one month's journey, and on the left flank with the identical distance of one (month's journey."(۲

It can be deduced from these hadiths that when Hadrat al-Mahdi ('a) intends to go to a certain place, the enemy (there) will experience dread and fear in advance and will lose the power and agility to confront and stand against the Imam's soldiers. Similarly, when his armies move from a certain place, no one there will have the courage to stage an insurrection because the enemy will experience dread of the Imam's armies. This interpretation and explanation concords with the purport of some of the hadiths .quoted earlier

The Angels and Jinn

Hadrat 'Ali ('a) said: "...God will assist Hadrat al-Mahdi ('atfs) through the angels, jinn (and sincere Shi'ah."(۳

Aban ibn Taghlib said that Imam as-Sadiq ('a) said: "It is as if I can now see Hadrat al-Qa'im ('a) behind the city of Najaf when he arrives at that point on the earth. He will ride a black horse with white dapples and between its eyes would be a white portion that shines (and will conquer the cities of the world). There will be no city in the world where its inhabitants would not think that al-Mahdi ('atfs) is

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.Ibid., p. ۳۴۳ -۱

.Nu'mani, Ghaybah, p. ۳۰۸; Bihar al-Anwar, vol. ۵۲, p. ۳۶۱ -۲

.Husayni, Al-Hidayah, p. ۳۱; Irshad al-Qulub, p. ۲۸۶ -۳

in their midst and in their city

.in their midst and in their city

When he hoists the banner of the Messenger of Allah (S), thirteen thousand and thirteen angels who have been waiting for his advent for many long years, will gather under his banner (and be ready for war). They were the very angels who were with Prophet Nuh (Noah) ('a) in the ark, Ibrahim al-Khalil (Abraham the Friend of Allah) ('a) .in the fire, and 'Isa (Jesus) during his ascension to heaven

Similarly, four thousand angels will hasten to assist the Imam—they are the same" angels who descended on the land of Karbala' to fight on the side of al-Husayn ('a), but they were not given permission to do so and returned to heaven. When they returned with the permission to make jihad, Imam al-Husayn ('a) was already martyred and out of the agony of missing this great favor, they have remained always uncomfortable and sorrowful, and until the Day of Resurrection they are flying around the shrine of Imam al-Husayn ('a) shedding tears."[۱]

Imam al-Baqir ('a) said: "It is as if I can see Hadrat al-Qa'im and his supporters now… Archangel Gabriel ('a) is on the right side of al-Mahdi ('atfs) while Angel Michael is moving on the Imam's left, with fear and dread moving in the front and at the rear of his armies with a distance of one month's journey, and God will assist him with five thousand angels from heaven."[۲]

The same Imam ('a) also said: "The angels who helped the Prophet

p: ۱۴۲

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۱ - Kamaluddin, vol. ۲, p. ۶۷۲; Nu'mani, Ghaybah, p. ۳۰۹; Kamil az-Ziyarat, p. ۱۲۰; Al-'Adad al-Qawiyyah, p. ۷۴; Mustadrak al-Wasa'il, vol. ۱۰, p. ۲۴۵.

۲ - Bihar al-Anwar, vol. ۵۲, p. ۳۴۳; Nur ath-Thaqalayn, vol. ۱, p. ۳۸۸; Al-Qawl al-Mukhtasar, p. ۲۱.

(S) during the Battle of Badr have not yet returned to heaven in order to help Hadrat Sahib al-Amr ('atfs) and their number is five thousand."[۱]

Imam as-Sadiq ('a) said: "Nine thousand three hundred and thirteen angels will come

down for Hadrat al-Qa'im ('atfs). They are the same angels who had been in the company of Hadrat 'Isa ('a) when God brought him to heaven."(2)

Imam 'Ali ('a) said: "Hadrat al-Mahdi ('a) will be assisted with three thousand angels; they will strike the faces and backs of the enemies."(3)

On the commentary of the noble Qur'anic verse (ayah):

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أَتَى أَمْرُ اللّهِ فَلاَ تَسْتَعْجِلُوهُ

)

"Allah's edict is coming! So do not seek to hasten it,"(4)

Imam as-Sadiq ('a) said: "This commandment and affair of Allah (amrullah) is our commandment and affair. That is, God has commanded that we should not be in haste for the uprising of al-Mahdi because He will support the master of our affair ('atfs) with the three armies of angels, believers and dread, and we will obtain our rights."(5)

Hadrat ar-Rida ('a) said: "At the time of the uprising of Hadrat al-Qa'im ('atfs), God will command the angels to convey peace (salam) to the believers and participate in their gatherings. If one of the believers has an appointment with him, the Imam ('atfs) will command some of the angels to take that person on their shoulders and bring him to the Imam. Once his appointment is finished, they will return him to his previous location.

"Some of the believers will travel above the

۱- Ithbat al-Hudah, vol. ۳, p. ۵۴۹; Nur ath-Thaqalayn, vol. ۱۲, p. ۳۸۸; Mustadral al-Wasa'il, vol. ۲, p. ۴۴۸.

۲- Bihar al-Anwar, vol. ۱۴, p. ۳۳۹. See Nu'mani, Ghaybah, p. ۳۱۱.

Ibn Hammad, Fitan, p. ۱۰۱; Shafi'i, Bayan, p.۵۱۵; Al-Hawi Li'il-Fatawa, vol. ۲, p. ۷۳; -۳ As-Sawa'iq al-Mahriqah, p. ۱۶۷; Kanz al-'Ummal, vol. ۴, p. ۵۸۹; Ibn at-Tawus, Malahim, .p. ۷۳; Ihqaq al-Haqq, vol. ۱۹, p. ۶۵۲

.Surah an-Nahl ۱۶:۱ -۴

Ta'wil al-Ayat az-Zahirah, vol. ۱, p. ۲۵۲; Ithbat al-Hudah, vol. ۳, p. ۵۶۲; Bihar al- -۵ .Anwar, vol. ۵۲, p. ۳۵۶

clouds while others will fly along with the angels in the sky. Yet others will walk with the angels while others will overtake them. Some of the believers will be placed by the angels as judges, and the believer in the sight of God is loftier than an angel to such an extent that some of the believers will be appointed as judges by the Imam over a (hundred thousand angels."(۱

Probably, the judgment of these believers among the angels is meant to resolve their differences over intellectual issues and subjects, and these types of differences have .no contradiction with the infallibility ('ismat) of the angels

Angels of the Earth

Muhammad ibn Muslim said that he asked Imam as-Sadiq ('a) regarding the legacy of knowledge and its extent. The Imam said in reply: "God has two cities; one in the east and another in the west. In those two cities, there is a group residing there that is aware neither of Iblis nor of his creation. I visit them from time to time; they ask us questions about things important to themselves and about how to supplicate and we teach them. They also ask about the time of the advent of Hadrat al-Qa'im ('atfs). .They worship God much and are striving hard in matters related to devotion

Each of the two cities has gates; between each of its doorposts there is a distance of" one hundred farsangs (۶۰۰ kilometers). They do much with respect to worship, praising (God), invocation, and struggle. Once you see

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.Dala'il al-Imamah, p. ۲۴۱; Ithbat al-Hudah, vol. ۳, p. ۵۷۳ -۱

.them, you will consider your acts and traits in comparison with theirs insignificant

When some of them perform the prayer, they stay in a state of prostration for one month. Their food is extolling God while their clothing is of leaves. Their faces are glowing with light. Once they meet any of us (Imams), they will encircle him, and take .the dust from the soles of his feet and seek blessings through it

During their prayers, their wailings and lamentations are more dreadful than the sound of thunder. A group of them—from the day they have been waiting for Hadrat al-Qa'im ('atfs)—has never laid down their weapons and they have so far been in the same state. They are always praying to God to be shown the Master of the Affair .((sahib al-amr

Each of them lives for a thousand years and the mark of humility, worship and" proximity to God, the Honorable and Glorious, is conspicuous on their faces. When we do not visit them, they imagine that we are displeased with them, and they remember the times we are going to visit them, at which time they will be waiting for us and they .will never be tired of working

They are reciting the Qur'an just as we taught them, and if a portion of the recitals" we have taught to them is recited to the people, they will not accept it. Once we give the answer to a question they ask about the Qur'an, they will open their

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hearts (and minds) to learn the things to be heard. They pray to God for our long lives so that they do not lose us. They know that whatever they learn from us is a grace of .God to them

At the time of the advent of Hadrat al-Qa'im, they will be in the company of the Imam" ('atfs) and they will go in advance of his other soldiers. They will pray to God to help .His religion through them

Their assembly consists of both young and old. If a youngster would see an old one,"

he will sit down like a slave as a gesture of respect and he will not move from there without obtaining permission from the old person. They will be aware of the ideas of the Imam (‘atfs) through ways they know best. When the Imam gives them an order, they will always follow it unless the Imam himself would give them another .assignment

If they wage war against the people of the east and west, they can exterminate“ everybody easily, and weapons can never harm them. They have swords and weapons made of iron but their alloys are different from common iron. If they would strike a mountain with the sword, it will be divided into two and removed from its location. The Imam (‘atfs) will send these soldiers into the wars of Hind, Daylam, Kurdistan, Rome, Berber, Fars, and Jabarsa and Jabalqa—the two cities in the east .and west

They will not do anything against the“

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followers of other religions except inviting them to Islam and calling them to monotheism, the prophethood of the Prophet and the wilayah of us, the Ahl al-Bayt, then they will release anyone who would respond and kill anyone who would not accept so much so that no one will be left in the east and west without having (accepted the faith.”(۱

It can be understood from this brief sketch of these soldiers that they are possibly the same angels who have remained on earth and are waiting for the uprising of Hadrat .(al-Qa’im (‘atfs

(The Ark of Prophet Musa (Moses) (‘a

In the book, Ghayah al-Maram, the Noble Prophet (S) is reported to have said: “During the advent of Hadrat al-Qa’im (‘atfs), Hadrat ‘Isa (‘a) will descend and collect the books from Antioch. God will lift the veil covering the face of “(And) Iram, (the city) of the pillars”(۲) for him and make manifest the palace that Hadrat Sulayman (Prophet .Solomon) (‘a) built before his death

He will gather together the properties of the palace and divide them among Muslims, and he will take out the ark which had been thrown into the Caspian Sea by the order .(of God to Aramya (Jeremiah

Whatever has been left for posterity by the family of Musa (Moses) and Harun“ (Aaron) (‘a) exists in that ark. Also in the same ark are the tablets (where the Ten Commandments were inscribed); the staff of Musa; the cloak of Harun; the ten types of foods that used to descend to the

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Basa’ir ad-Darajat, p. ۱۴۴; Ithbat al-Hudah, vol. ۳, p. ۵۲۳; Tabsirah al-Wali, p. ۹۷; -۱ .Bihar al-Anwar, vol. ۲۷, p. ۴۱; vol. ۵۴, p. ۳۳۴

And))“ (إِرَمَ ذَاتِ الْعِمَادِ الَّتِی لَمْ یُخْلَقْ مِثْلُهَا فِی الْبِلادِ) :It refers to these noble Qur’anic verses -۲ Iram, (the city) of the pillars, and the like of which was not created mong cities.” (Surah al-Fajr ۸۹:۷-۸) The purport of the hadith is that such a magnificent and grandiose city will be made manifest for Hadrat ‘Isa (‘a) and this hidden city will be .permanent

Children of Israel; and the roasted chickens preserved by the Children of Israel for their future generations. Then cities will be conquered with the help of the ark just as (they have done before him.”(۱

With only a slight variation, Yanabi‘ al-Mawaddah attributes the same thing to Hadrat al-Mahdi (‘atfs), stating: “Hadrat al-Mahdi (‘atfs) will take out books from a cave in the land of Antioch and he will take out the Zabur of Dawud (‘a) (Psalms of David) from the Caspian Sea. The relics of the family of Musa and Harun (‘a) exist in that book and the angels will carry it on their shoulders, and the tablets and staff of Musa are there as (well.”(۲

Imam al-Mahdi’s Mode of Conduct with Enemies

point

After many centuries of waiting and agony, the days of tyranny and darkness will

finally come to an end; the rays of the sun of felicity will become visible; and the great personage who, by the help of God, is supposed to wipe out the remnants of tyranny and oppression, will appear. He will affect extensive reforms and fundamental transformations in both the spiritual and material realms, and he will establish order in .human society in a manner that will earn the pleasure of Allah

Meanwhile, if certain persons, parties and groups would like to hinder this magnificent uprising by creating problems or slowing down the pace of his uprising by fanning the fire of agitation, they will be considered the staunch enemies of humanity and the divine religion, and they will deserve

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Ghayah al-Maram, p. ۶۹۷; Hilyah al-Abrar, vol. ۲, p. ۶۲۰; Ash-Shi'ah wa'r-Raj'ah, vol. -۱ .۱, p. ۱۳۶. See Ibn Tawus, Malahim, p. ۶۶; Ithbat al-Hudah, vol. ۳, pp. ۴۸۹, ۵۴۱

Yanabi' al-Mawaddah, p. ۴۰۱. It is also recorded in Ibn Hammad, Fitan, p. ۹۸; Muttaqi -۲ .Hindi, Burhan, p. ۱۵۷; Ibn Tawus, Malahim, p. ۶۷

.(nothing but annihilation at the powerful hand of Hadrat al-Mahdi ('atfs

Saboteurs of the revolution of the Imam ('atfs) would be those whose hands are stained with the blood of humanity, the indifferent, who had remained silent with respect to the crimes of the aggressors but raise the banner of opposition against the Imam ('atfs), or the crooked-minded who regard their understanding as superior to .(the words of the Imam ('atfs

Naturally, they have to be repressed with the utmost decisiveness so that human society would become forever safe from their mischief. As such, the approach of .Hadrat al-Mahdi ('atfs) toward them is decisive and uncompromising

In this chapter, we shall examine two basic issues that can be deduced from the .hadiths

The Decisiveness of the Imam ('atfs) in Confronting Enemies

point

What has been under consideration in this section is that in dealing with enemies, the Imam ('atfs) will apply not only one type of punishment. In fact, he will exterminate some of them in war and he will pursue even the fugitives and injured among them. He will execute some of them and destroy their houses while banishing and .amputating the hands of others

War and Killing .١

Zurarah asked Imam as-Sadiq ('a): "Will the approach and policy of Hadrat al-Qa'im ('atfs) be the same as that of the Prophet (S)?" The Imam ('a) replied: "O Zurarah! Never; never. He will not adopt the policy of the Prophet (S) (in dealing with enemies). The Prophet (S) used to deal with enemies leniently, gently and kindly in order to win their hearts and for the people

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to be acquainted with him. Hadrat al-Qa'im ('atfs), however, will adopt the policy of killing; he will act according to his order and accept no one's repentance. Thus, woe (be to anyone who would oppose him!"(١

Hasan ibn Harun said: "I was in the company of Imam as-Sadiq ('a) when Mu'alla ibn al-Khanis asked the Imam ('a): 'During his advent, will Hadrat al-Qa'im ('atfs) act contrary to the approach of the Commander of the Faithful ('a) in dealing with '?opponents

The Imam ('a) answered: 'Yes. 'Ali ('a) adopted leniency and clemency because he knew that after him enemies would prevail over his supporters and Shi'ah. The policy of Hadrat al-Qa'im ('atfs), however, is rage toward them as well as overpowering and subduing them because he knows that after him no one will ever prevail over the (Shi'ah."(٢

Hadrat ar-Rida ('a) said: "During the advent of our Qa'im ('atfs), there will be nothing but the shedding of blood, sweating(٣) (on account of war and extreme exertion), and

sleeping in the saddle (because of so many battles).”(۴)

Mufaddal ibn ‘Umar said: “Imam as-Sadiq (‘a) made mention of Hadrat al-Qa’im (‘atfs). I said: “I hope that his (‘atfs) program would be easily implemented while his government would be easily established.” The Imam (‘a) said: “No. It will not be so; you would instead experience so many difficulties.”(۵)

Imam as-Sadiq (‘a) said: “‘Ali (‘a) said: ‘It was permissible for me to kill deserters and the wounded, but I did not do so because if the

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۱ - Nu‘mani, Ghaybah, p. ۲۳۱; ‘Aqd ad-Darar, p. ۲۲۶; Ithbat al-Hudah, vol. ۳, p. ۵۳۹; Hilyah al-Abrar, vol. ۲, p. ۶۲۸; Bihar al-Anwar, vol. ۵۲, p. ۳۵۳.

۲- Burqi, Mahasin, p. ۳۲۰; Al-Kafi, vol. ۵, p. ۳۳; ‘Ilal ash-Shara’i‘, p. ۱۵۰; At-Tahdhib, vol. ۶, p. ۱۵۵; Wasa’il ash-Shi‘ah, vol. ۱۱, p. ۵۷; Mustadrak al-Wasa’il, vol. ۱۱, p. ۵۸; Jami‘ Ahadith ash-Shi‘ah, vol. ۱۳, p. ۱۰۱.

۳- Perhaps what is meant by “al-‘araq” (perspiration) is “rag” (a blood vessel), which alludes to the series of beheadings to be done at that time.

۴- Nu‘mani, Ghaybah, p. ۲۸۵; Ithbat al-Hudah, vol. ۳, p. ۵۴۳.

۵- Nu‘mani, Ghaybah, p. ۲۸۴; Ithbat al-Hudah, vol. ۳, p. ۵۴۳

Shi‘ah rose up, the wounded among them would not be killed. For Hadrat al-Qa’im (‘atfs), however, it is permissible and allowed, and there are grounds to kill deserters and to eliminate the wounded’.”(۱)

Imam al-Baqir (‘a) said: “If only the people knew what program Hadrat al-Qa’im (‘atfs) had and what actions he would take, most of them would wish not to see him at all because he would do a lot of killing and certainly the first killing will occur in the tribe of Quraysh. After the Quraysh, he will not take anything but the sword or give to them anything but the sword. Hadrat al-Mahdi (‘atfs) will act in such a way that most of the people will say, ‘This person is not from the Progeny of Muhammad (S) and if he were really from the Ahl al-Bayt of the Prophet (S), he would have been compassionate’.”(۲)

The same Imam ('a) also said: "Hadrat al-Mahdi ('atfs) will stage the uprising with a new program, a novel tradition and innovative judgment. It will be a very difficult moment for the Arabs, and it does not behoove him anything but to kill enemies."(٣)

٢. Execution and Banishment

Abdullah al-Mughayrah said that Imam as-Sadiq ('a) said: "During the advent of the' Qa'im of Muhammad's Progeny ('a), he will execute five hundred persons from the Quraysh while standing. Then, he will execute five hundred other people in the same manner, and this act will be repeated six times." 'Abdullah asked: "Will their number reach this?" The Imam ('a) replied:

١- Nu'mani, Ghaybah, p. ٢٣١. See At-Tahdhib, vol. ۶, p. ١٥۴; Wasa'il ash-Shi'ah, vol. ١١, p. ٥٧; Bihar al-Anwar, vol. ٥٢, p. ٣٥٣; Mustadrak al-Wasa'il, vol. ١١, p. ٥۴.

٢- Nu'mani, Ghaybah, p. ٢٣١; 'Aqd ad-Darar, p. ٢٢٧; Ithbat al-Hudah, vol. ٣, p. ٥٣٩; Bihar al-Anwar, vol. ٥٢, p. ٣٥۴.

٣- Bihar al-Anwar, vol. ٥٢, p. ٣۴٩.

"Yes; they as well as their friends."(١)

Imam al-Baqir ('a) said: "During the uprising of Hadrat al-Qa'im ('atfs), he will present the faith to each of the Nasibis.(٢) If they accept the truth, he would release them. He will behead anyone who would not accept the faith, or ask him to pay the jizyah(٣) just as what they collect from the Ahl adh-Dhimmah,(۴) and he ('atfs) will banish him in remote villages and small towns."(٥)

Imam as-Sadiq ('a) said: "When our Qa'im stages the uprising, he will recognize our enemies from their faces. Then, he will take them by their feet and heads and strike them with the sword (thus, eliminating them)."(۶)

٣. The Amputation of Hands

Hirawi said: "I asked Imam ar-Rida ('a): 'What is the first thing Hadrat al-Qa'im will

do?' The Imam ('a) replied: 'He will first go to the tribe of Bani Shaybah and amputate their hands because they are robbers of the House of God'."(۷)

Imam as-Sadiq ('a) said: "When our Qa'im rises up, he will detain the tribe of Bani Shaybah, amputate their hands, and present them to the people, saying: 'They are robbers of the House of God'."(۸)

The same Imam ('a) also said: "The first confrontation will be the Imam's ('atfs) encounter with the tribe of Bani Shaybah. He will amputate their hands and hang them in the Ka'bah. It will thus be announced by the Imam, 'These are robbers of the House of God'."(۹)

Shaybah became Muslim during the conquest of Mecca and the Prophet (S) appointed him as

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۱- Shaykh al-Mufid, Al-Irshad, p. ۳۶۴; Rawdah al-Wa'izin, vol. ۲, p. ۲۶۵; Kashf al-Ghammah, vol. ۳, p. ۲۵۵; Sirat al-Mustaqim, vol. ۲, p. ۲۵۳; Ithbat al-Hudah, vol. ۳, p. ۵۲۷; Bihar al-Anwar, vol. ۵۲, pp. ۳۳۸, ۳۴۹.

۲- Nasibis or Nawasib (s. nasibi) are those who declare their faith in Islam but display enmity toward the Ahl al-Bayt ('a). (Trans.)

۳- Jizyah: a tax levied on non-Muslim citizens of the Muslim state in exchange for the protection they receive and in lieu of the taxes, such as zakat, that only Muslims pay. (Trans.)

۴- Ahl adh-Dhimmah: non-Muslim citizens of the Muslim state, whose rights and obligations are contractually determined. (Trans.)

۵- Al-Kafi, vol. ۸, p. ۲۲۷; Ithbat al-Hudah, vol. ۳, p. ۴۵۰; Mir'ah al-'Uqul, vol. ۲۶, p. ۱۶۰; Bihar al-Anwar, vol. ۵۲, p. ۳۷۵.

۶- Ihqaq al-Haqq, vol. ۱۳, p. ۳۵۷; Al-Muhajjah, p. ۴۲۹.

۷- 'Uyun Akhbar ar-Rida, vol. ۱, p. ۲۷۳; 'Ilal ash-Shara'i', vol. ۱, p. ۲۱۹; Bihar al-Anwar, vol. ۵۲, p. ۳۱۳.

۸- 'Ilal ash-Shara'i', vol. ۲, p. ۹۶; Bihar al-Anwar, vol. ۵۲, p. ۳۱۷.

.Nu‘mani, Ghaybah, p. ۱۶۵; Bihar al-Anwar, ۵۲, pp. ۳۵۱, ۳۶۱ -۹

the key-keeper of the Ka‘bah, and for a long time the tribe of Bani Shaybah was the key-keeper of the Ka‘bah and its doorkeeper.(۱)

The late Mamqani said: "Bani Shaybah is among the robbers of the House of God, and God willing, their hands will be amputated for this crime and they will be hung on the wall of the Ka‘bah."(۲)

Dealing with Different Groups

point

During the uprising of Hadrat al-Mahdi (‘atfs), he will confront various groups and bands. Some of them would be a particular community (qawm) or ethnicity and some would be the followers of religions other than Islam. Although apparently Muslim, another group would act hypocritically, or would be one of the sanctimonious who will oppose the Imam (‘atfs) or would be the followers of deviant sects. The Imam (‘atfs) will have a particular dispute with each of them, which we shall examine by quoting .some relevant hadiths

The Arab Nation .۱

Imam as-Sadiq (‘a) said: "When our Qa'im rises up, there will be no way between him, and the Arabs (in general) and the Quraysh (in particular) except the sword (and armed confrontation)."(۳)

While pointing to his own throat, the same Imam (‘a) also said: "No way has been left between us and the Arabs except beheadings."(۴) Perhaps, it refers to their autocratic .leaders and rulers, or the followers of other religions

Regarding the confrontation with the Quraysh, Imam as-Sadiq (‘a) said: "During the uprising of the Imam (‘atfs)... He will take aim at the Quraysh. He will not get anything from them except the sword; neither will he

.Asad al-Ghabah, vol. ٣, pp. ٧, ٣٧٢ -١
.Tanqih al-Maqal, vol. ٢, p. ٢۴۶ -٢
.Nu'mani, Ghaybah, p. ١٢٢; Bihar al-Anwar, vol. ۵٢, p. ٣۵۵ -٣
.Ibid -۴

(give anything to them but the sword."(١

Maybe what is meant by "He will not get anything from them except the sword," is that the Quraysh will not submit to him. They will engage in insurrection and creating disturbances. They will directly or indirectly wage war against the Imam and the Imam in turn would not be able to find any appropriate way (to deal with them) except .with the use of weapons

(The People of the Book (ahl al-kitab .٢

Abdullah ibn Bakir asked Imam al-Kazim (a) regarding the interpretation of this noble' :verse

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وَلَهُ أَسْلَمَ مَن فِى السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا

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While to Him submit whosoever there is in the heavens and the earth, willingly or" (unwillingly."(٢

The Imam ('a) replied: "This verse has been revealed about al-Qa'im ('atfs); it is when he rises up against the Jews, Christians, Sabeans, materialists, those who turned back from Islam, and the infidels of the east and west while offering Islam to them. He will command anyone who accepts it out of his own volition to perform the prayers, pay the zakat and do whatever a Muslim ought to do. He will behead anyone who refuses to become Muslim so much so that not a single infidel will remain in both the east and ".west of the globe

Abdullah ibn Bakir asked: "May I be your ransom! There are a lot of people on earth.' "?How could the Imam ('atfs) make them Muslims or behead them

Imam al-Kazim ('a) replied: "If God wills something, that which is few will become plenty and something

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۱- Nu'mani, Ghaybah, p. ۱۶۵; Bihar al-Anwar, vol. ۵۲, p. ۳۵۵.
۲- Surah Al 'Imran ۳:۸۳.

(plenty will become few."(۱

Shahr ibn Hawshab said: "Hajjaj said to me: 'O Shahr! There is a verse in the Qur'an that has exhausted me (and I do not understand its meaning).' I asked: 'Which verse?' :He replied: 'It is when God says

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وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

"There is none among the People of the Book but will surely believe in him before his (death."(۲

And it has always happened that they would bring to me a Christian or a Jew and I would behead him, and then I would stare at his lips but they do not move (to utter the '.formula of faith) until his breath expires

Shahr ibn Hawshab said: "I said to him: 'The meaning of the verse is not what you imagine; the meaning, instead, is that before the Day of Resurrection 'Isa ibn Maryam (Jesus the son of Mary) ('a) will come down from heaven and follow Hadrat al-Qa'im ('atfs). At that time no Jew and Christian will be left except those who would believe in '.him before his death

"Hajjaj inquired: 'From where have you learned this interpretation and who taught it to you?' I answered: 'Imam al-Baqir ('a) taught this interpretation.' Hajjaj said: 'You

(have obtained it from the pure fountain'."(٣

The Messenger of Allah (S) said: "The Day of Resurrection will not happen until you wage war against the Jews. Then, the (defeated) Jews will flee and hide behind rocks, !but the rocks will cry: 'O Muslims! O servants of God

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١- ' Ayyashi, Tafsir 'Ayyashi, vol. ١, p. ١٨٣; Nur ath-Thaqalayn, vol. ١, p. ٣۶٢; Ithbat al-Hudah, vol. ٣, p. ۵۴٩; Tafsir Safi, vol. ١, p. ٢۶٧; Bihar al-Anwar, vol. ۵٢, p. ٣۴٠.

٢- Surah an-Nisa' ۴:١۵٩.

٣- Qummi, Tafsir Qummi, p. ١۴۶; Ihqaq al-Haqq, vol. ١٣, p. ٣٣٢; Al-'Ara'is al-Wadihah, p. ٢٠٩; Bihar al-Anwar, vol. ١۴, p. ٣۴٩. Ibn Athir said: "At that time no Ahl adh-Dhimmah will be left to pay the jizyah." Perhaps, what is meant by this is that the Ahl adh-Dhimmah will either embrace Islam or be killed. Of course, there have been other hadiths contrary to this purport. See Nahayah, vol. ۵, p. ١٩٧.

(These Jews are hiding behind us."(١

The Messenger of Allah (S) also said: "...The Jews who are with ad-Dajjal with flee and conceal themselves, but the trees and stones will cry: 'O Spirit of Allah (Jesus)! Here (are the Jews.' He will also kill them and no one will be left."(٢

Of course, it can be understood from other hadiths that the confrontations and encounters of the Imam ('atfs) with the People of the Book would not always be the same. In fact, in some cases, he will allow them to remain in their religions by paying the jizyah. He will engage another group in discussion and debate, and in doing so, he will invite them to Islam. We can probably say that at the beginning of the uprising, he .will engage in discussion with them and wage war with those who hide the truth

Abu Basir said: "I asked Imam as-Sadiq ('a): 'Will Hadrat al-Qa'im ('atfs) remain in the Sahlah (Kufah) Mosque till the end of his life?' The Imam ('a) said: 'Yes.' I asked: 'How will be the Ahl adh-Dhimmah in his opinion?' He replied: 'He will deal with them conciliatorily just as the Prophet (S) used to behave with them. As subjects (of the

(Islamic state) they will pay the jizyah'."(3)

(Ibn Athir said: "At that time no Ahl adh-Dhimmah will be left to pay the jizyah."(4)

Ibn Shawdhab said: "It is because of this that they refer to Hadrat al-Qa'im ('atfs) as al-Mahdi (the Guided One) because

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۱- Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ۲, pp. ۳۹۸, ۵۲۰.

۲- Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ۳, p. ۳۶۷; Hakim, Mustadrak, vol. ۴, p. ۵۰۳. See Ibn Hammad, Fitan, p. ۱۵۹; Ibn Majah, Sunan Ibn Majah, vol. ۲, p. ۱۳۵۹.

۳- Bihar al-Anwar, vol. ۵۲, p. ۳۷۶.

۴- Nahayah, vol. ۵, p. ۱۹۷.

he will be guided toward one of the mountains of Sham and from there he will take out the books of Tawrat (Torah). Through them he will discuss and debate with the Jews, and a group of them will embrace Islam through him."(1)

۳. False and Deviant Sects

Imam al-Baqir ('a) said: "Woe betide the Murji'ites! Tomorrow, when our Qa'im rises up, to whom could they seek refuge? Rawi asked: "Is it when you and us would be equal under the scale of justice as they say?"

He replied: "Anyone of them who repents will be forgiven by God. If there is hypocrisy and two-facedness in his heart, God will not banish and expel anyone except him and if he manifests such hypocrisy, God will shed his blood." Then, the Imam ('a) said: "By Him in whose hand is my soul! Just as the butcher slaughters his sheep, He will kill them," and he pointed to his blessed neck with his hand.

Rawi said: "They say if the Imam appears, all actions and activities will be to his advantage and he will not shed blood." The Imam ('a) said: "It is not so. By God! (It will not be like that) so much so that you and us will shed their blood and wipe the sweat (from ourselves" and then he pointed to his forehead with his blessed hand.(2)

When passing by the Khawarij(۳) killed after their defeat, the Commander of the ”.Faithful (‘a) said: “He who killed you is the one who beguiled you

It was

p: ۱۵۷

.Iqd ad-Durar, p. ۴۰‘ -۱

.Nu‘mani, Ghaybah, p. ۲۸۳; Bihar al-Anwar, vol. ۵۲, p. ۳۵۷ -۲

Khawarij (Kharijites or dissenters) were a group of quasi-holy, narrow-minded - ۳ Muslims who were originally followers of Imam ‘Ali (‘a) and fought with him at the Battle of Siffin. Initially they supported arbitration, pushing Imam ‘Ali to accept it; however, later they revolted against it arguing that because God was the only true arbitrator, Imam ‘Ali and those who agreed with him in the arbitration were not just wrong they were unbelievers, hence they could have no dealings with them. On Imam ‘Ali’s return to Iraq from Siffin, this group split off from his army and set up camp on the banks of the Nahrawan canal where they began terrorizing the people whom they regarded as unbelievers. Imam ‘Ali was at first able to talk to them and persuade some of them to cease in their hostilities, but eventually he was forced to take up arms against them. In ۶۵۹ CE he attacked their army under the leadership of ‘Abdullah ibn Wahhab al-Rasibi at Nahrawan almost annihilating them. Nahrawan was the third (.and last battle Imam ‘Ali had to wage with his enemies. (Trans

asked: “Who is he?” He answered: “Satan and corrupt souls.” His companions said: ”.“God uprooted them till the end of the world

The Imam (‘a) answered: “No. By Him in whose hand is my soul! They will be in the loins of men and the wombs of women, and they will come out continuously until they come out under the leadership of a person named Ashmat between the Tigris and Euphrates rivers. At that time, a man from our Ahl al-Bayt will fight him and send him to perdition. Afterward, there will be no more revolt on the part of the Khawarij until the Day of Resurrection.”(۱)

Regarding the Batriyyah(۲) sect, the same Imam (‘a) also said: “After the uprising of

Hadrat al-Qa’im (‘atfs), he will proceed to Kufah; ten thousand people named Batriyyah, bearing arms, will hinder the Imam (‘atfs) there, saying: ‘Return to where you have been as we are not in need of the progeny of Fatimah.’ The Imam will unsheathe his sword and kill them all.”(۳)

۴. The Sanctimonious

Imam al-Baqir (‘a) said: “...Hadrat al-Mahdi (‘atfs) will proceed to Kufah. Sixteen thousand armed men from the Batriyyah (sect) will stand in his way. They are Qur’an reciters and religious scholars with callused foreheads from excessive prostrations in worship whose faces are pale because of many night vigils, both of them are full of hypocrisy. They will cry in unison: ‘O descendant of Fatimah! Return to where you have been as we have no need of you.’

“Behind the city of Najaf from the

۱- Muruj adh-Dhahab, vol. ۲, p. ۴۱۸.

۲- Batriyyah is one of the Zaydi sects whose members follow Kathir an-Nawi. The beliefs of the followers of this sect have similarities with that of the Sulaymaniyyah, another Zaydi sect. They suspend their judgment on ‘Uthman ibn ‘Affan as to his being a Muslim or infidel. On religious issues they are followers of Mashrab-e I‘tizal while on the questions of jurisprudence most are followers of Abu Hanifah. There is also a group among them who are Shafi‘i or Shi‘ah. See Bihjah al-Amal, vol. ۱, p. ۹۵; Milal wa Nahl, vol. ۱, p. ۱۶۱.

۳- - Shaykh al-Mufid, Al-Irshad, p. ۳۶۴; Kashf al-Ghammah, vol. ۳, p. ۲۵۵; Sirat al-Mustaqim, vol. ۲, p. ۳۵۴; Rawdah al-Wa‘izin, vol. ۲, p. ۲۶۵; I‘lam al-Wara, p. ۴۳۱; Bihar al-Anwar, vol. ۵۲, p. ۳۲۸.

noon of Monday until the night Hadrat al-Mahdi will draw his sword against them and put them all to death. In this encounter none of the supporters of the Imam (‘atfs) will suffer even a wound.”(۱)

Abu Hamzah ath-Thumali reported that Imam al-Baqir (‘a) said: “The problems that the master of this affair will experience from the people during his advent will be the same as the problems encountered by the Prophet (S), or even more.”(٢)

Fadil reported: “Imam as-Sadiq (‘a) said: ‘During the uprising of our Qa’im, he will experience more pain and agony from the ignorant than what the Prophet (S) had from them.’

“I asked: ‘How and why?’ He answered: ‘The Prophet (S) was commissioned at a time when the people were worshipping engraved stone, wood and idols, but our Qa’im will rise up at the time when the people will resort to the Qur’an in opposing him and quote Qur’anic verses against him.”(٣)

The same Imam (‘a) also said: “Hadrat al-Qa’im (‘atfs) will kill so many people that the flowing blood will be as high as the foreleg. A person from the progeny of his father will register strong protest against him, saying: ‘You are driving away the people from you like frightened sheep! Is this approach based on the order of the Messenger of Allah (S)?’

“One of the Imam’s supporters will rise up and say: ‘Keep silent or else I will behead you!’

The Imam (‘atfs) will bring out and show the covenant and pledge from the Prophet (S)

١- Dala’il al-Imamah, p. ٢۴١; Shaykh at-Tusi, Ghaybah, p. ٢٨٣; Ithbat al-Hudah, vol. ٣, p. ۵٩٨; Bihar al-Anwar, vol, ٢, p. ۵١۶.

٢- Nu‘mani, Ghaybah, p. ٢٩٧; Hilyah al-Abrar, vol. ٢, p. ٣۶١; Bihar al-Anwar, vol. ۵٢, p. ٢٢٢; Bisharah al-Islam, p. ٣۶٢.

٣- Ibid.

which will be at his disposal.”(١)

Imam as-Sadiq (‘a) said: “During the uprising of Hadrat al-Qa’im (‘atfs), a group will leave aside the religion and wilayah albeit they will be imagined to be among his followers. There are also some individuals who will acknowledge the wilayah of the Imam and they would be like the splendorous sun and radiant moon.”(۲)

۵. Nasibis

Imam as-Sadiq (‘a) said: “During the uprising of Hadrat al-Qa’im (‘atfs), all the Nasibis and enemies of the Ahl al-Bayt (‘a) will be presented to the Imam (‘a). If they acknowledge Islam, which is the very wilayah of the Ahl al-Bayt (‘a), he will release them and if not, he will kill them, or he will oblige them to pay the jizyah just as the Ahl adh-Dhimmah do.”(۳)

Imam al-Baqir (‘a) said: “During the uprising of Hadrat al-Qa’im (‘atfs), he will present his faith to each of the Nasibis. If they accept it, he would release them and if they do not he would behead them, or ask them to pay the jizyah just as they collect from the Ahl adh-Dhimmah today, and he will banish them from the cities to the villages (and farms).”(۴)

The late Majlisi said: “Maybe this order is related to the beginning of the uprising because the apparent purport of the hadiths is that none of them will be accepted except those embracing the faith and if they refuse they will be executed.”(۵)

Abu Basir said: “I asked Imam as-Sadiq (‘a): How will Imam al-Mahdi (‘atfs) behave with the

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۱- Ithbat al-Hudah, vol. ۳, p. ۵۸۵; Bihar al-Anwar, vol. ۵۲, p. ۳۸۷.

۲- Nu‘mani, Ghaybah, p. ۳۱۷; Shaykh at-Tusi, Ghaybah, ۲۷۳; Bihar al-Anwar, vol. ۵۲, pp. ۳۲۹, ۳۶۳.

۳- Tafsir Furat, p. ۱۰۰; Bihar al-Anwar, vol. ۵۲, p. ۳۷۲.

۴- Al-Kafi, vol. ۸, p. ۲۲۷; Ithbat al-Hudah, vol. ۳, p. ۴۵۰; Bihar al-Anwar, vol. ۵۲, p. ۳۷۵; Tanqih al-Maqal, vol. ۲, p. ۴۳.

.Mir'ah al-'Uqul, vol. ۲۶, p. ۱۶۰ -۵

Nasibis and those who are inimical to you?' He replied: "O Abu Muhammad! In our state and government, opponents will not have any favor. God will make their blood lawful for us (to shed) at that time, but today their blood is unlawful for us and you (to shed). Thus, no one should deceive you, and it is at that time when our Qa'im rises up (that he will take revenge for God, His Messenger and for us."(۱)

۶. Hypocrites

,(On the interpretation of the Qur'anic verse (ayah

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لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

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And had they been separate, We would have surely punished the faithless among" (them with a painful punishment,"(۲)

Imam as-Sadiq ('a) said: "In the loins of the infidels and hypocrites, God has trusts from the believers. Our Qa'im will not appear unless those trusts come out of their loins (and believers would be born). Thereafter, the Imam will kill the infidels and (hypocrites."(۳)

Imam as-Sadiq ('a) said: "When Hadrat al-Qa'im ('atfs) rises up, there would be no need for him to ask help from you, and with respect to most of you, hypocrites, he will (implement the punishment (hadd)(۴) of God."(۵)

Imam al-Husayn ('a) said to his son, Imam as-Sajjad ('a): "By God! My blood will not cease from flowing till God incites al-Mahdi ('atfs) (to rise up). By taking revenge for my blood upon the corrupt and faithless hypocrites, he will kill seventy thousand (people."(۶)

Imam al-Baqir ('a) said: "When Hadrat al-Qa'im rises up... he will

۱- Bihar al-Anwar, vol. ۵۲, p. ۳۷۶.

۲- Surah al-Fath ۴۸:۲۵.

۳- Kamaluddin, vol. ۲, p. ۴۶۱; Al-Muhajjah, p. ۲۰۶; Ihqaq al-Haqq, vol. ۱۳, p. ۳۵۷.

۴ - In Islam the term hadd (pl. hudud) applies to punishments decreed for the commission of certain sins. (Trans.)

۵- At-Tahdhib, vol. ۶, p. ۱۷۲; Wasa'il ash-Shi'ah, vol. ۱۱, p. ۳۸۲; Maladh al-Akhyar, vol. ۹, p. ۴۵۵.

۶- Ibn Shahr Ashub, Manaqib, vol. ۴, p. ۸۵; Bihar al-Anwar, vol. ۴۵, p. ۲۹۹.

come to Kufah and kill all the hypocrites (who do not believe in his imamah) there; destroy their palaces; and fight with their warriors, and he will kill so many of them that God would be pleased."(۱)

۷. The Satan

Wahhab ibn Jami' said: "I asked Imam as-Sadiq ('a): 'That God said to Satan,

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فَإِنَّکَ مِنَ الْمُنظَرِينَ إِلَی يومِ الْوَقْتِ الْمَعْلُومِ)

"You are indeed among the reprieved until the day of the known time,"(۲)

is it specified when will it be?' The Imam ('a) said in reply: "Have you imagined that it is the Day of Resurrection? God has given respite to Satan till the day of the uprising of our Qa'im. When God commissions him and (permits him to stage the uprising), he will go to the Kufah Mosque. At that time, walking on his knees, Satan will go there and say: 'Woe is me from this day!'

"Hadrat al-Mahdi ('atfs) will take hold of his forehead and slaughter him and that moment is the 'appointed time' when the respite given to Satan will come to an end."(۳)

point

There are many hadiths concerning the new laws and judgments of Hadrat al-Mahdi (‘a) and the reforms he will pursue, laws that are at first glance inconsistent with existing jurisprudential texts and sometimes with the apparent purport of the hadiths .(and Prophetic tradition (Sunnah

Among these new laws are laws of inheritance based on brotherhood in the “world of souls” (‘alam adh-dharr),(۴) the killing of winebibbers, the killing of non-praying persons, the execution

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.Ithbat al-Hudah, vol. ۳, p. ۵۲۸; Bihar al-Anwar, vol. ۵۲, p. ۳۳۸ -۱

.Surah al-Hijr ۱۵:۳۸ -۲

Ayyashi, Tafsir ‘Ayyashi, vol. ۲, p. ۲۴۳; Ithbat al-Hudah, vol. ۳, p. ۵۵۱; Tafsir Safi, vol. ‘ -۳ ۱, p. ۹۰۶; Tafsir Burhan, vol. ۲, p. ۳۴۳; Bihar al-Anwar, vol. ۶۰, p. ۲۵۴. ‘Allamah Sayyid Muhammad Husayn Tabataba’i has quoted another hadith with the same content from Tafsir Qummi. Thereafter, he said: “There are hadiths reported from the Ahl al-Bayt (‘a) on the interpretation of most of the verses on Qiyamah (literally, state of standing), which sometimes interpret the verses as the advent of Hadrat al-Qa’im (‘atfs), at other times as the raj‘ah (return to life prior to the Day of Resurrection), and yet at other times as the Day of Resurrection itself. Perhaps, it is because these three days are in common in revealing truths although there is difference in terms of magnitude.” See Al-Mizan fi Tafsir al-Qur’an, vol. ۱۲, p. ۱۸۴; Ar-Raj‘ah fi Ahadith al-Fariqin.

It refers to the following Qur’anic verse: (وَإِذْ أَخَذَ رَبُّكَ مِن بَنِی آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْت بِرَبِّكُمْ قَالُواْ بَلَى شَهِدْنَا أَن تَقُولُواْ يَوْمَ الْقِيَامَهِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ) “When your Lord took from the Children of Adam, from their loins, their descendants and made them bear witness over themselves, (He said to them,) ‘Am I not your Lord?’ They said, ‘Yes indeed! We bear witness.’ (This,) lest you should say on the Day of Resurrection, ‘Indeed we were unaware of this’.” (Surah ۷:۱۷۲) (Trans.) -۴

of liars, prohibitions on taking interest from Muslims in transactions, the elimination of minarets from mosques, and the removal of the roofs of mosques. The approaches adopted by the Imam ('a) in the actions and affairs indicated in the previous chapter .are also related to these

In the hadiths these changes have been mentioned in such terms as new judgment, new tradition (sunnah), new invocation, and new book, which we regard as nothing else but the revival of the Muhammadan (S) Sunnah. However, the magnitude of the transformations would be so far-reaching that when people are confronted with them "!they will say, "He has brought a new religion

Granting that the hadiths are indeed transmitted from the Infallibles ('a), it is :necessary to pay attention to the following pertinent points

The conditions for the announcement and implementation of some divine laws will .١ exist during the time of the advent of Hadrat al-Mahdi ('atfs), notwithstanding their .being established by God, and it is he who will announce and implement those laws

With the passage of time, changes and distortions in the divine laws have been .٢ made by tyrants and corruptors, and after his advent Hadrat al-Qa'im ('atfs) will .rectify and regulate them

In the book, Al-Qawl al-Mukhtasar, it is thus stated: "No innovation will be left unless (he removes it and no tradition unless he revives it."(١

Since the jurists (fuqaha) apply rules (qawa'id) and principles (usul) in deducing .٣ religious rulings, sometimes a ruling they deduce might not be consistent with the true

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.Al-Qawl al-Mukhtasar, p. ٢٠ -١

ruling although the product of such a deduction or inference (istinbat) is a religious proof for the mujtahid(١) and his followers (muqallidin).(٢) In the government of the .Imam of the Time ('atfs), however, he will proclaim the true laws

۴. Some religious laws have been announced in particular situations and in emergencies and have not been in their true form due to dissimulation (taqiyyah).(۳) During the period of the Imam ('atfs) there will be no more taqiyyah and the true rulings shall be expressed.

Imam as-Sadiq ('a) said: "During the uprising of our Qa'im, there will be no more taqiyyah and the Imam will unsheathe his sword; he will neither take anything from the people but the sword nor give anything to them but the sword."(۴)

Regarding the abovementioned cases, it shall suffice to quote some hadiths:

In a lengthy hadith Imam as-Sadiq ('a) said: "It is (incumbent) upon you (Muslims) to submit (to our command), to entrust affairs to us, to wait for our and your government, and to wait for our and your relief and deliverance.

When our Qa'im rises up, and our speaker speaks and teaches you anew the Qur'anic instructions, and the religious precepts and laws—in the same form that they have been revealed to Muhammad (S)—your scholars will reject his style and protest against him while you will not remain steadfast and firm in the religion of God and His path unless under the sword—the sword which is over your head.

"God has given the tradition of the

۱- Mujtahid: an authority on the divine law who practices ijtihad, i.e "the search for a correct opinion in the deduction of the specific provisions of the law from its principles and ordinances." (Trans.)

۲- Muqallidin (literally, imitators, followers) (sing. muqallid): the persons who follow a certain marja' (reference authority) in matters of religious jurisprudence. (Trans.)

۳- Taqiyyah: prudential dissimulation of one's true beliefs under conditions of acute danger to one's life, property, or honor, a practice based on Qur'an, ۳:۲۸. As its observance depends on certain terms and conditions, it may be obligatory (wajib), recommended (mustahab), abominable (makruh), or forbidden (haram). For a

discussion of taqiyyah, see Sayyid Sa'eed Akhtar Rizvi, Taqiyyah (Dar es Salaam: Bilal Muslim Mission of Tanzania, ۱۹۹۲), http://www.al-islam.org/taqiyyah-sayyid-akhtar-[rizvi [۲۰

.Ta'wil al-Ayat az-Zahirah, vol. ۲, p. ۵۴۰; Ithbat al-Hudah, vol. ۳, p. ۵۶۴ -۴

previous communities to these people but they changed the traditions and distorted the religion. No law exists among the people but that which is distorted from its revealed form. May God have mercy on you! Accept whatever has been asked from (you so that the one who will revive the religion would come."(۱

Imam as-Sadiq ('a) said: "During the advent of Hadrat al-Qa'im, he will invite the people to Islam anew and guide them toward it (Islam) when Islam had faded and (become antiquated and the people had drifted away from it."(۲

It can be deduced from these hadiths that Imam al-Mahdi ('atfs) will not present a new religion in the world. Instead, since the people would have drifted away from the true Islam, he will invite them again to the religion just as the Prophet (S) invited them .to it

Imam as-Sadiq ('a) said to Barid: "O Barid! By God! In this world no sanctuary for God would be left without being violated and the Book of God and the Sunnah of His .Prophet would not be implemented

From the day the Commander of the Faithful ('a) passed away, the legal punishments (hudud) of God have never been observed among the people." Then he said: "By God! Days and nights will not come to an end unless God revives the dead, lets the living die, returns the right to its owner (claimant), and establishes the religion acceptable to Him and His Prophet. Glad tidings to you and give

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Kashi, Rijal, p. ۱۳۸; Ithbat al-Hudah, vol. ۳, p. ۵۶۰; Bihar al-Anwar, vol. ۲, p. ۲۴۶; - ۱ .Al-'Awalim, vol. ۳, p. ۵۵۸

Shaykh al-Mufid, Al-Irshad, p. ۳۶۴; Rawdah al-Wa'idin, vol. ۲, p. ۲۶۴; I'lam al-Wara, -۲

.p. ۴۳۱; Bihar al-Anwar, vol. ۵۱, p. ۳۰

(glad tidings to you! By God! The truth is only in your hand."(۱

This hadith shows that the changes for the non-Shi'ah are very remarkable although some cases would also be new for them.

In this chapter, we shall discuss the changes and reforms at the time of the Imam of the Time ('atfs) in three parts: new laws, reforms, and the renewal of foundations and new judgments.

New Laws

Execution of Adulterers and Those Who Prevent Zakat .۱

Aban ibn Taghlib reported: "Imam as-Sadiq ('a) said to me: 'In Islam, based on the law of God, there are two types of blood that are lawful (to shed), however, no one will implement its ruling unless God sends the Qa'im of the Ahl al-Bayt ('a). He will judge according to the law of God and seek no proof and witness. He will stone adulterers (and adulteresses to death, and behead non-payers of zakat'."(۲

Imam as-Sadiq and Imam al-Kazim ('a) said: "During the uprising of Hadrat al-Mahdi ('a), he will pass judgment on three cases in such a manner that no one before him had done so. He will execute old adulterers, kill anyone who hinders the payment of zakat, and give the inheritance of a brother to his positional brother (who were both (brothers in the "world of souls")."(۳

Regarding the ruling on the execution of those who do not pay zakat, the late 'Allamah Hilli said: "In all periods the Muslims share consensus of opinion regarding the existence of zakat, as one of the five pillars of Islam. As such,

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۱- Ath-Tahdhib, vol. ۴, p. ۹۶; Maladh al-Akhyar, vol. ۶, p. ۲۵۸.

۲- Al-Kafi, vol. ۳, p. ۵۰۳; Al-Faqih, vol. ۲, p. ۱۱; Kamaluddin, vol. ۲, p. ۶۷۱; Wasa'il ash-Shi'ah, vol. ۶, p. ۱۹; Bihar al-Anwar, vol. ۵۲, p. ۳۲۵.

.Shaykh as-Saduq, Khisal, section ٣, p. ١٣٣; Ithbat al-Hudah, vol. ٣, p. ۴٩۵ -٣

anyone, who denies its compulsoriness (wujub), who is a 'natural Muslim' (fitri Muslim),(١) and has grown up among Muslims, will be executed regardless of his .repentance

And if this person is a 'national/community Muslim' (milli Muslim),(٢) he has to repent three times of his apostasy (irtidad) and thereafter he shall be executed (in case it persists). This ruling is implemented on condition that the person in question is knowledgeable and aware of its being obligatory (wajib). If he does not know its (compulsoriness, the ruling shall not be passed for his infidelity (kufr)."(٣

On the commentary of this hadith, Majlisi al-Awwal said: "Perhaps it means that in these two cases the Imam ('atfs) will pass judgment based on his (esoteric) knowledge, and there will be no need for witnesses as this method will also be employed in other judgments of the Imam. The secret behind the emphasis on these (two cases has something to do with their importance."(۴

The Law of Inheritance .٢

Imam al-Kazim ('a) said: "God created souls two thousands years before bodies. Those who were acquainted with one another in the heavens will also be acquainted with one another on the earth. Similarly, those who were alien to one another in the heavens will also be unfamiliar with one another on the earth. When Hadrat al-Qa'im ('atfs) rises up, he will give inheritance to one's brother-in-faith while cutting off the inheritance of one's consanguineous brother. This is the purport of God's saying in :Surah al-Mu'minun when He says

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فَإِذَا

(.Natural Muslim" (Muslim fitri): a Muslim born of Muslim parents. (Trans" -١

National/community Muslim" (Muslim milli): a Muslim who converted to Islam and" -۲ (.thus joined the Islamic community (milli). (Trans

Tadhkirah al-Fuqaha, vol. ۵, p. ۷, kitab az-zakat. See also Mir'ah al-'Uqul, vol. ۱۶, p. -۳ .۱۴

.Rawdah al-Muttaqin, vol. ۳, p. ۱۸ -۴

نُفِخَ فِي الصُّورِ

فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءلُونَ)

And when the Trumpet is blown, there will be no ties between them on that day, nor" (will they ask (about) each other."(۱)"(۲

Imam as-Sadiq ('a) said: "Two thousand years before creating bodies, God established brotherhood among the souls. When the Qa'im among us, the Ahl al-Bayt, rises up, brothers whose brotherhood had been established will inherit from one another while the consanguineous brothers having the same father and mother will (not inherit from one another."(۳

The Execution of Liars .۳

Imam as-Sadiq ('a) said: "When our Qa'im appears, he will first go to Shi'ah liars and (kill them."(۴

They are probably referring to the hypocrites, false Mahdis and innovators in religion .who caused people to deviate

Termination of the Ruling on Jizyah .۴

The Commander of the Faithful ('a) said: "God will not destroy the world unless our Qa'im rises up; extinguishes our enemies; accepts the jizyah no more; breaks the cross and idols; puts an end to the period of war and bloodshed; invites the people to receive assets and properties; fairly distributes properties among them; and behaves (justly with the people."(۵

Regarding the breaking of the cross and the killing of pigs, which means the end of the

period of Christianity and the ruling on the jizyah, the Messenger of Allah (S) said: “Hadrat al-Mahdi (‘atfs) will appear as a just ruler and he will break the crosses, kill the pigs, and order his functionaries to take assets and properties—to place them in the cities so that anyone who is in need

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.Surah al-Mu’minun ۲۳:۱۰۱ -۱

Dala’il al-Imamah, p. ۲۶۰; Tafsir Burhan, vol. ۳, p. ۱۲۰; Ash-Shi‘ah wa’r-Raj‘ah, vol. ۱, -۲ .p. ۴۰۲

Al-Faqih, vol. ۴, p. ۲۵۴; Shaykh as-Saduq, ‘Aqa’id, p. ۷۶; Husayni, Hidayah, p. ۶۴, ۸۷; -۳ Mukhtasar al-Basa’ir, p. ۱۵۹; Rawdah al-Muttaqin, vol. ۱۱, p. ۴۱۵; Bihar al-Anwar, vol. ۶, .p. ۲۴۹; vol. ۱۰۱, p. ۳۶۷

.Kashi, Rijal, p. ۲۹۹; Ithbat al-Hudah, vol. ۳, p. ۵۶۱ -۴

.Ithbat al-Hudah, vol. ۳, p. ۴۹۶ -۵

)can take from them—but no one would be found who would express his need.”(۱

Perhaps, this hadith alludes to the end of Christianity and the decline of the People of .(the Book (ahl al-kitab

Revenge against the Remaining Offspring of Imam al-Husayn’s (‘a) Murderers .۵

Hirawi said: “I asked Hadrat ar-Rida (‘a): ‘O son of the Messenger of Allah! What is your opinion regarding this statement of Imam as-Sadiq (‘a) when he said: ‘When our Qa’im rises up, the living offspring of Imam al-Husayn’s (‘a) murderers will be killed as punishment for the act of their forefathers?’ Hadrat ar-Rida (‘a) said: ‘That statement ’.is correct

:I asked: ‘So, what does this verse of the Qur’an mean“

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وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى)

"No bearer shall bear another's burden,"(2)?'

"The Imam replied: 'What God states is true, but the remaining offspring of Imam al-Husayn's ('a) murderers would be pleased with the act of their forefathers and take pride in it, and anyone who is pleased with an act is like the one who has done it. If a certain man in the east is killed and another man in the west is pleased with the killing of the former, in the sight of God he has a share in the sin.'

"'Hadrat al-Qa'im ('atfs) will exterminate the descendants of Imam al-Husayn's ('a) murderers during his advent because of the fact that they are pleased with the act of their forefathers.'

"I asked: 'With which tribe will your Qa'im start?' He replied: 'He will start from the Bani Shaybah and amputate their hands because they are robbers of the House

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۱- 'Iqd ad-Durar, p. ۱۶۶; Al-Qawl al-Mukhtasar, p. ۱۴.

۲- Surah al-An'am ۶:۱۶۴; Surah al-Isra' (or Bani Isra'il) ۱۷:۱۵; Surah Fatir (or al-Mala'ikah) ۳۵:۱۸; Surah az-Zumar ۳۹:۷.

of God in the holy city of Mecca (Makkah al-Mu'azzamah)'."(1)

۶. The Ruling on Mortgage (rahn) and Deposit (wathiqah)

Ali reports that his father, Salim, asked Imam as-Sadiq ('a) regarding the hadith, "I loathe anyone who has more confidence in mortgage (rahn) and deposits (wathiqah) than his faithful brother."

Imam as-Sadiq ('a) said: "This subject belongs to the period of the Qa'im among us, the Ahl al-Bayt."(2)

۷. Business Profit

Salim reported: "I said to Imam as-Sadiq ('a): 'A hadith has been reported which states that earning profit and interest from a believer by his fellow brother-in-faith is

unlawful and usurious'." The Imam ('a) said: "This subject belongs to the time when the Qa'im from among us, the Ahl al-Bayt, rises up. But today it is permissible for a person to sell something to a believer and earn a profit from him."(۳)

After regarding the chain of transmission of this hadith as strong (qawiyy), Majlisi al-Awwal said: "It can be learnt from this hadith that the hadiths stating that making a profit off a believer is discouraged or reprehensible (makruh), regarding it as usurious, are not exaggerations. It is possibly makruh at the present but during the time of Hadrat al-Qa'im ('atfs) it will be unlawful (haram)."(۴)

While regarding this hadith as unknown (majhul), Majlisi ath-Thani, however, said: "Maybe the unlawfulness (hurmat) mentioned in this two cases refers to the time of the uprising of Hadrat al-Hujjah."(۵)

۸. The Brethren-in-Faith Helping One Another

Ishaq said: "I was in the company of Imam as-Sadiq ('a) when he was talking about help and cooperation between brethren-in-faith and then he said: 'When Hadrat al-Qa'im

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۱- 'Ilal ash-Shara'i', vol. ۱, p. ۲۱۹; 'Uyun Akhbar ar-Rida, vol. ۱, p. ۲۷۳; Bihar al-Anwar, vol. ۵۲, p. ۳۱۳; Ithbat al-Hudah, vol. ۳, p. ۴۵۵.

۲- Man La Yahduruhu'l-Faqih, vol. ۳, p. ۲۰۰; Ath-Tahdhib, vol. ۷, p. ۱۷۹; Wasa'il ash-Shi'ah, vol. ۱۳, p. ۱۲۳; Ithbat al-Hudah, vol. ۳, p. ۴۵۵; Maladh al-Akhyar, vol. ۱۱, p. ۳۱۵.

۳- Ibid.

۴- Rawdah al-Muttaqin, vol. ۷, p. ۳۷۵.

۵- Maladh al-Akhyar, vol. ۱۱, p. ۳۱۵.

('a) appears, it will be obligatory to help brethren-in-faith and they have to be assisted and supported'."(۱)

۹. Ruling on Qatayi' (Private Estates)

Imam as-Sadiq ('a) said: "When our Qa'im rises up, qatayi'(and the ownership of immovable properties) will cease to exist in such a way that there will be no more (qatayi'."(٢)

The qatayi' which refers to huge properties such as villages, vast tracks of land and castles that kings and powerful individuals see as their own, will belong to the Imam of the Time ('atfs) during his time.

Ruling on Wealth .١٠

Mu'adh ibn Kathir reported that Imam as-Sadiq ('a) said: "Our Shi'ah are at liberty. They are free in the sense that they spend whatever they earn in the way of good and righteousness, but when our Qa'im rises up, it will be unlawful (haram) for every rich man to amass wealth except that he would turn it over to the Imam and spend the same in war against the enemy, and this is the statement of God when He says:

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وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ ا

للّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ)

"Those who treasure up gold and silver, and do not spend it in the way of Allah, inform (them of a painful punishment."(٣)"(۴)

Social Reforms and the Structural Renovation of Mosques

The Destruction of the Kufah Mosque and the Fixing of Its Qiblah .١

Asbagh ibn Nabatah said: "On his entrance into the Kufah Mosque—which at that time was made up of sundried earth and baked clay—the Commander of the Faithful ('a) said: 'Woe unto him who destroyed you! Woe unto him who facilitated the way to your destruction! Woe unto him who built you with

۱- Shaykh as-Saduq, Musadiqah al-Akhawan, p. ۲۰; Ithbat al-Hudah, vol. ۳, p. ۴۹۵.

۲- Qurb al-Asnad, p. ۵۴; Bihar al-Anwar, vol. ۵۲, p. ۳۰۹; vol. ۹۷, p. ۵۸; Ithbat al-Hudah, vol. ۳, pp. ۵۲۳, ۵۸۴; Bisharah al-Islam, p. ۲۳۴.

۳- Surah at-Tawbah (or, Bara‘ah) ۹:۳۴.

۴- Al-Kafi, vol. ۴, p. ۶۱; At-Tahdhib, vol. ۴, p. ۱۴۳; ‘Ayyashi, Tafsir ‘Ayyashi, vol. ۲, p. ۸۷; Al-Muhajjah, p. ۸۹; Tafsir Safi, vol. ۲, p. ۳۴۱; Tafsir Burhan, vol. ۲, p. ۱۲۱; Nur ath-Thaqalayn, vol. ۲, p. ۲۱۳; Bihar al-Anwar, vol. ۷۳, p. ۱۴۳; Mir’ah al-‘Uqul, vol. ۱۶, p. ۱۹۳.

mud and baked clay, and changed the direction of Nuh’s (Noah) (‘a) qiblah!’

Then, he continued: ‘Blessed is he who will be the witness of your destruction during the time of Hadrat al-Qa’im of the Ahl al-Bayt! They are the excellent ones of the ummah who are in the company of the excellent ones of the progeny (‘itrat)’.” (۱)

The same Imam (‘a) also said: “Undoubtedly, when our Qa’im rises up, he will destroy the Kufah Mosque and fix its qiblah.” (۲)

۲. Destruction of Embellished Mosques and Those along the Highways

Abu Basir reported that Imam al-Baqir (‘a) said: “During the uprising of our Qa’im, he will destroy four mosques in Kufah and he will not allow any embellished mosque to remain without having destroyed its crenation and extravagance and make it simple, free from any extravagance. He will also destroy all mosques located along highways.” (۳)

Perhaps, the four mosques refer to those built in Kufah after the martyrdom of Imam al-Husayn (‘a) by the commanders of Yazid’s army as a gesture of gratitude for the murder of the Imam, and which later on became known as “the cursed mosques” (masajid al-mal‘unah). Although those mosques do not exist now, a group will possibly rebuild them later on account of its enmity with the Ahl al-Bayt (‘a). (۴)

Regarding these mosques, Imam al-Baqir (‘a) said: “Out of joy for the murder of al-Husayn (‘a), four mosques were constructed in Kufah such as Ash‘ath Mosque, Jarir Mosque, Samak Mosque, and Shabath ibn Rub‘i Mosque.” (۵)

۳. The Destruction of Minarets

Abu Hashim Ja'fari said: "I was in the company of Imam

p: ۱۷۲

۱- Shaykh at-Tusi, Ghaybah, p. ۲۸۳; Ithbat al-Hudah, vol. ۳, p. ۵۱۶; Bihar al-Anwar, vol. ۵۲, p. ۳۳۲.

۲- Nu'mani, Ghaybah, p. ۳۱۷; Bihar al-Anwar, vol. ۵۲, p. ۳۶۴; Mustadrak al-Wasa'il, vol. ۳, p. ۳۶۹; vol. ۱۲, p. ۲۹۴.

۳- Man La Yahduruhu'l-Faqih, vol. ۱, p. ۵۳; Bihar al-Anwar, vol. ۵۲, p. ۳۳۳; Ithbat al-Hudah, vol. ۳, pp. ۵۱۷, ۵۵۶; Ash-Shi'ah wa'r-Raj'ah, vol. ۲, p. ۴۰۰. See Man La Yahduruhu'l-Faqih, vol. ۱, p. ۲۳۲; Al-Irshad, p. ۳۶۵; Rawdah al-Wa'izin, vol. ۲, p. ۲۶۴.

۴- Mahdi-ye Maw'ud, p. ۹۴۱; Al-Gharat, vol. ۲, p. ۳۲۴, footnote.

۵- Bihar al-Anwar, vol. ۴۵, p. ۱۸۹.

Hasan al-'Askari ('a) when he said: 'During the uprising of Hadrat al-Qa'im, he will order the destruction of the minarets and maqsurahs(۱) in the mosques.' I said to myself: 'Why will the Imam do so?' Imam al-'Askari ('a) turned toward me and said: 'It is because they are innovations, which neither the Prophet nor any Imam has built'."(۲)

Based on a hadith, the late Shaykh as-Saduq said: "On passing by a mosque whose minaret was high, the Commander of the Faithful ('a) ordered the destruction of its minaret."(۳)

Majlisi al-Awwal said: "From these hadiths, the unlawfulness of building high minarets can be inferred because the presence of extravagance and dominance over the houses of Muslims is unlawful (haram). Most jurists (fuqaha), however, infer that what is meant by this hadith is the abominable (instead of haram).(۴) As reported by Mas'udi and Tabarsi, "He will order the destruction of minarets."(۵)

۴. Destruction of the Roofs and Pulpits of Mosques

Imam al-Baqir ('a) said: "The first thing Hadrat al-Mahdi ('atfs) will do from the

beginning is related to the roof of mosques. He will destroy them and in its stead he will place roofs similar to the 'arish(6) of Musa (Moses) ('a)."(7)

This hadith is related to the acceptance of prayers. It is because the absence of obstacles and buffers between the worshippers and the sky is recommended (mustahabb) while the removal of buffers is one of the conditions for the acceptance of prayers and the granting of requests in invocations.

5. Restoration of Masjid al-Haram (the Sacred Mosque in Mecca) and Masjid an-Nabi (in Medina) to Their Respective Original Sizes

Imam as-Sadiq ('a) said: "Hadrat al-Qa'im ('atfs) will destroy the structure

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۱- Maqsurah: a place in the mosque used to be built for the caliph or congregational prayer leader where he would stand in prayer and be away from the access of his enemy. See Farhang-e Farsi-e 'Amid ('Amid Persian Dictionary).

۲- Shaykh at-Tusi, Ghaybah, p. ۱۲۳; Ibn Shahr Ashub, Manaqib, vol. ۴, p. ۴۳۷; I'lam al-Wara, p. ۳۵۵; Kashf al-Ghammah, vol. ۳, p. ۲۰۸; Ithbat al-Hudah, vol. ۳, p. ۴۱۲; Bihar al-Anwar, vol. ۵۰, p. ۲۱۵; vol. ۵۲, p. ۳۲۳; Mustadrak al-Wasa'il, vol. ۳, pp. ۳۷۹, ۳۸۴.

۳- Man La Yahduruhu'l-Faqih, vol. ۱, p. ۱۵۵

۴- Rawdah al-Muttaqin, vol. ۲, p. ۱۰۹.

۵- Ithbat al-Wasiyyah, p. ۲۱۵; I'lam al-Wara, p. ۳۵۵.

۶- 'Arish: a shade or bower for one's protection from the sunlight. Tarihi is quoted as saying it is made up of date palm leaves and until the end of the date season, one could stay there. Maybe the destruction of the roofs of mosques is because mosques prior to the advent of Imam al-Mahdi ('atfs) will go beyond their state of simplicity since they will acquire ceremonial status. The destruction of minarets is perhaps based on the same reason; that they will have already lost their function as the locus of guidance and enlightenment of the people. In fact, on the contrary, they will be transformed as platforms for the consolidation of the rule of tyrants and traitors and to justify the interference of enemies in Muslim lands.

۷- Man La Yahduruhu'l-Faqih, vol. ۱, p. ۱۵۳; Ithbat al-Hudah, vol. ۳, p. ۴۲۵; Wasa'il ash-

.Shi‘ah, vol. ٣, p. ۴٨٨; Rawdah al-Muttaqin, vol. ٢, p. ١٠١

of Masjid al-Haram (the Sacred Mosque in Mecca) and restore its original structure and size. After being destroyed, Masjid an-Nabi (in Medina) will also be restored to its original size. He will also erect the Ka‘bah in its original location."(١)

The same Imam ('a) also said: "When Hadrat al-Qa'im ('atfs) rises up, he will restore the House of God to its original size,(٢) and he will also do the same to the Mosque of the Prophet (S) (in Medina) and the Kufah Mosque."

Judgment

Imam as-Sadiq ('a) said: "After the advent of Hadrat al-Mahdi ('atfs), God will send a wind to announce in every land: 'This is Mahdi who will pass judgment based on the method of Dawud (Prophet David) and Sulayman (Prophet Solomon), and he seeks no witness in his decree."(٣)

Imam al-Baqir ('a) said: "Hadrat al-Qa'im ('atfs) has some decrees and judgments against which even some of his supporters and those who wield the sword on his side will protest. This will be the (method of) judgment of Hadrat Adam ('a) and he will behead the protesters. Then, he will also pass judgment based on a different method, which is that of Dawud. Another group from his supporters, however, will protest and the Imam will also behead them.

"For the third time, he will adopt the method of Ibrahim ('a) in passing judgment and again, another group from among his supporters, who wield the sword on his side, will protest and the Imam will also execute them. Afterward, the Imam of

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١- Al-Irshad, p. ٣۶۴; Shaykh at-Tusi, Ghaybah, p. ٢٩٧; Nu‘mani, Ghaybah, p. ١٧١; I‘lam al-Wara, p. ۴٣١; Kashf al-Ghammah, vol. ٣, p. ٢۵۵; Ithbat al-Hudah, vol. ٣, p. ۵١۶; Bihar al-Anwar, vol. ۵٢, p. ٣٣٢.

٢- The late Shaykh as-Saduq and ‘Allamah Majlisi have stated its limit. See Rawdah al-Muttaqin, vol. ٢, p. ٩۴; Man La Yahduruhu'l-Faqih, vol. ١, p. ١۴٩.

Al-Kafi, vol. ١, p. ٣٩٧; Kamaluddin, vol. ٢, p. ۶٧١; Mir'atu'l-'Uqul, vol. ۴, p. ٣٠٠; Majlisi -٣ .regards this hadith as reliable; Bihar al-Anwar, vol. ۵٢, pp. ٣٢٠, ٣٣٠, ٣٣۶, ٣٣٩

the Time ('atfs) will behave based on the conduct of Muhammad (S) and no one will (protest against him anymore."(١

Large and grandiose institutions with diverse names, symbols and having eloquent bylaws today only talk about human rights and the protection of the deprived, but have behaved toward people in such a manner as if they have no other business but .enmity against all of humanity

Finally, the government of al-Mahdi will become the inheritor of a world in which the tyrants, with all their might, had waged war and engaged in combat against humanity. They would have slaughtered a large number of people and those who have remained alive will no longer pin their hopes on other governments. They will seek refuge instead in the government that will fulfill its promises, and that government is .(no other than the government of al-Mahdi from the Progeny of Muhammad (S

Imam al-Baqir ('a) said: "Our government and state will be the last state and no party, group or family will remain to have any government unless that government would have been established prior to ours. The reason behind this is that if they could not see our modus operandi and government policy, they could not say, 'If we had been in charge, we would have behaved in that manner,' and this is the purport of God's :statement when He says

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وَ الْعَاقِب

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(And the outcome will be in favor of the God-wary."(٢"

The Government of Justice

Justice is a familiar word which is

p: ١٧٥

.Ithbat al-Hudah, vol. ٣, p. ٥٨٥; Bihar al-Anwar, vol. ٥٢, p. ٣٨٩ -١

.Surah al-A'raf ٧:١٢٨; Surah Hud ١١:۴٩; Surah al-Qasas ٢٨:٨٣ -٢

liked and pursued by everybody. Justice is something good and wholesome irrespective of where or whom it emanates, and it becomes more meaningul if it stems from officials and rulers. It is lamentable to note, however, that most of the time no other trace of justice except its name can be found, and mankind has not .witnessed justice except in very few instances—in the governments of men of God

The imperialists abuse this sacred word in various forms for further imperialist ventures and political influence. By chanting this false slogan, they gather groups around them. It will no longer take much time for them to be disgraced; they would not find any alternative to perpetuate their rule except by resorting to the use of force .and injustice

View of the Late Tabarsi

The late Tabarsi made a speech regarding Hadrat al-Mahdi's ('atfs) revival of the :Sunnah, which we will partially quote here

If it is posed that—"All Muslims believe that after the Seal of the Prophets (S) there will be no more prophet to come, but you Shi'ah believe that during his uprising, al-Qa'im will not collect jizyah from the People of the Book; he will kill twenty year olds who are ignorant of the precepts of his religion; destroy mosques and religious sites; pass judgments based on the method of Dawud, which does not require witnesses in .issuing verdicts; and the like, which are mentioned in your hadiths

This belief leads to the abrogation of religion and nullification of religious precepts. In fact, in

p: ١٧۶

view of this belief, you have posited the existence of prophethood and a prophet after the Seal of the Prophets although you have not named him as a prophet"—what ?should be our reply

We will say: We are not aware of the things mentioned in the question—that al-Qa'im ('atfs) will not collect jizyah from the People of the Book and that he will kill twenty year olds who are ignorant of the precepts of their religion. And even assuming that .there had been a hadith in this regard, it cannot be absolutely accepted

What is possibly meant by the destruction of certain mosques and religious sites is that these mosques and religious sites have been constructed contrary to the spirit of piety and God's command, which of course, will be a legitimate act for the Prophet (S) (did a similar act.(١)

That al-Qa'im will pass judgment similar to that of Dawud and not be in need of witnesses and evidence in issuing verdicts is also an issue which is not absolute and certain according to us. If it is correct, it should be so understood that in cases where he has knowledge of the truth of the cases and the nature of the disputes, he will pass .judgment based on his knowledge

For, whenever an Imam or judge acquires certainty on a subject, it becomes necessary for him to give a verdict in accordance with his knowledge and he will no longer be in need of any witness or evidence, and this

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١- This occurred when the Prophet (S) had returned from battle against the infidels of Tabuk. The munafiqin (hypocrites) approached the Prophet and told him that they had built a mosque where people could go on cold and rainy nights and where the sick could find shelter. They then requested that the Prophet take part in a congregational prayer which was to be held in their mosque. The Prophet said that he would reply to this request on his return from Tabuk; and having returned, he ordered the mosque in question to be demolished. Subsequently the following holy verse was revealed: "As for those who took a mosque for sabotage and for defiance, and to cause division

among the faithful, and for the purpose of ambush (used) by those who have fought Allah and His Apostle before—they will surely swear: 'We desired nothing but good,' and Allah bear witness that they are indeed liars" (Surah at-Tawbah (or, Bara'ah) ٩:١٠٧). For further information, see commentary of the verse at http://www.al-islam.org/quran [٢١]. (Trans.)

point will not cause the abrogation of religion.

They have also said: "The Qa'im will not collect jizyah, and he will neither listen to the testimony of witnesses nor pay attention to evidence. Even assuming it to be correct, it will not lead to the abrogation of religion either. This is because the proof of abrogation (naskh) comes after the abrogated (mansukh) law, precept or decree and they do not come simultaneously. If the two proofs (proof of abrogation and proof of the abrogated law, precept or decree) came together, one could not abrogate the other although the former is contrary to the latter in meaning.

For instance, if we assume that God said, "On Saturday up to a certain time, you have to stay at home, and after that time you are free to go wherever you like." This statement cannot be said to be an abrogation because the "lifting proof" (dalil ar-rafi') is together with the "proof of effect" (dalil al-mawjib).

As this fact becomes clear and since we know that the Prophet (S) had informed us that "The Qa'im is from my progeny; follow his orders and accept whatever decree he will issue," it is obligatory upon us to follow him and act upon whatever decree he would issue.

Thus, if we accepted his ruling—although it might be different from some of the previous precepts—we would not regard it an act of abrogating the precepts of the religion of Islam because as we have said, abrogation of laws

or precepts on an issue whose proof has emerged cannot be realized.(١)

Part ٣: The Government of Imam al-Mahdi ('afts)

point

Administering a territory as wide as the world itself is a difficult task, which is only possible for a divinely guided leader and functionaries committed to this divine system and the sovereignty of Islam. Indeed, in order to administer lands and territories Imam al-Mahdi (‘atfs) will appoint ministers who will have had a record of struggle both in experience and action, and who will have shown their firmness and .decisiveness

Governors with strong personalities, who think of nothing but the welfare of the Islamic state and the pleasure of God, will take charge of state affairs. Obviously, a country whose officials possess these qualities will prevail over any difficulty. The destructions wrought by the previous governments will successfully turn into progress and conditions will be so transformed that the living will wish that the dead .would live once again

It must be noted that Hadrat al-Mahdi (‘atfs) will take charge of affairs at the time when the world will have inherited a plethora of confusions and disorders, and there will be millions of invalids as well as physically and mentally sick individuals. An atmosphere of delapidation will cast its shadow upon the world and insecurity will become prevalent everywhere. Cities will be in total ruin on account of wars and conflicts, and the decline of farming due to pollution of the ecosystem will lead to the .scarcity of food

On the other hand, the people of

Bihar al-Anwar, vol. ۵۲, p. ۳۸۳. There have also been hadiths among the Ahl as- - ۱ .Sunnah with similar contents

the world would have witnessed that many governments, parties and organizations had claimed that if they were given the chance to take charge of things, they could

serve the world and its inhabitants, ensuring peace, security and improvement in economic conditions. In action, however, each of them would have been worse than the other, introducing nothing but corruption, killing and ruin.

Leninism collapsed while Maoism was disfavored by its own leaders, and Western democracy, on the other hand, is nothing more than a people-deceiving slogan.

The time will finally come when justice and equity would be implemented by the able hand of the man of God on the earth full of tyranny.(1) He will be so serious and decisive in actualizing the slogan that "He will fill the world with justice and equity"—that its effect would be felt everywhere.

Imam al-Mahdi ('atfs) will administer the government and nurture the people in such a manner that the word "tyranny" will no longer hold a place in one's mind, and according to the hadiths no person will oppress another anymore; even animals will also cease harming and oppressing others to the extent that the sheep and the wolf will mingle with each other.

Umm Salmah reported that the Prophet (S) said: "The Mahdi ('atfs) will institute justice in society to the extent that the living will wish that their dead would live again in order to partake in reaping the fruits of justice."(2)

Commenting on the noble verse (ayah),

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اعْلَمُوا أَنَّ

۱- "Earth full of tyranny": "earth that died due to tyranny" in the original. (Trans.)
۲- Majma' az-Zawa'id, vol. ۷, p. ۳۱۵; Al-Idha'ah, p. ۱۱۹; Ihqaq al-Haqq, vol. ۱۳, p. ۲۹۴.

اللَّهَ يُحْيِي الأَرْضَ بَعْدَ مَوْتِهَا

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"Know that Allah revives the earth after its death,"(1)

Imam al-Baqir ('a) said: "God will revive the earth through Hadrat al-Qa'im ('atfs). He will behave justly on earth and with the spread of justice the earth will be revived after its death from rampant tyranny."(2)

Imam as-Sadiq ('a) also said: "By God! Certainly, the justice of al-Mahdi ('atfs) will penetrate their houses and rooms just as heat and cold penetrate therein."(3)

It can be inferred from this hadith that notwithstanding the desire of certain groups of people and even their opposition, justice will encompass the entire world without any exception.

On the exegesis of the noble Qur'anic verse (ayah),

(الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ)

"Those who, if We granted them power in the land, maintain the prayer, give the zakat,"(4)

Imam al-Baqir ('a) said: "This verse has been revealed concerning the station of al-Mahdi and his supporters. Through them God will manifest His religion and make it so dominant that no trace of tyranny and innovation (bid'ah) could be seen."(5)

In this regard, Imam ar-Rida ('a) said: "During the advent of Hadrat al-Mahdi ('atfs), he will establish the scale of justice in society and from then on, no one will oppress anyone anymore."(6)

The Commander of the Faithful ('a) also said: "The Imam ('atfs) will behave justly with peasants and the people."(7)

Jabir ibn 'Abdullah al-Ansari said: "A person came to Imam al-Baqir ('a) and asked: 'Take this five hundred dirham zakat on my properties!'

.Surah al-Hadid ۵۷:۱۷ -۱

Kamaluddin, p. ۶۶۸; Al-Mahajjah, p. ۴۲۹; Nur ath-Thaqalayn, vol. ۵, p. ۲۴۲; Yanabi' al- -۲ .Mawaddah, p. ۴۲۹; Bihar al-Anwar, vol. ۵۱, p. ۵۴

Nu'mani, Ghaybah, p. ۱۵۹; Ithbat al-Hudah, vol. ۳, p. ۵۴۴; Bihar al-Anwar, vol. ۵۲, p. -۳ .۳۶۲

.Surah al-Hajj ۲۲:۴۱ -۴

.Tafsir Qummi, vol. ۲, p. ۸۷; Al-Muhajjah, p. ۱۴۳; Ihqaq al-Haqq, vol. ۱۳, p. ۳۴۱ -۵

Kamaluddin, p. ۳۷۲; Kifayah al-Athar, p. ۲۷۰; I'lam al-Wara, p. ۴۰۸; Kashf al- - ۶ Ghammah, vol. ۳, p. ۳۱۴; Fara'id as-Samtayn, vol. ۲, p. ۳۳۶; Yanabi' al-Mawaddah, p. ۴۴۸; Bihar al-Anwar, vol. ۵۲, p. ۳۲۱; Ghayah al-Maram, p. ۶۹۶; Ihqaq al-Haqq, vol. ۱۳, p. ۳۶۴.

.Ithbat al-Hudah, vol. ۳, p. ۴۹۶ -۷

The Imam ('a) said: 'Keep it and give it to your neighbors yourself, and the indigent and needy Muslims.' Then, he said: 'During the uprising of the Qa'im from among us, the Ahl al-Bayt, he will distribute property evenly and he will behave justly with them (people). Thus, anyone who follows him will actually be following God and anyone who disobeys him will actually be disobeying God. In view of this, he will be called the Mahdi (the Guided One) as he has guidance with respect to hidden affairs and (issues."(۱)

Justice at the time of al-Mahdi ('atfs) will be so pervasive that even religious priorities will be observed. By utilizing the facilities intended for them, those who want to perform their religious obligations will have priority over those who are at the threshold of doing optional acts of worship. For example, during the time of Hadrat al-Qa'im ('atfs) when Islam and the divine government are established in the entire world, it would be natural for religious rites to be held in a splendorous and .indescribable manner

Due to the spread of the Islamic government, there will be no more obstacles obstructing the performance of the Abrahamic Hajj, which is one of the religious rites. In performing the Hajj the people will be like a torrential flood rushing toward the Ka'bah. As a result, the area surrounding the Ka'bah will be overcrowded and it would

.not be able to accommodate all the pilgrims

The Imam ('atfs) will issue an order for

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.Iqd ad-Durar, p. ۳۹; Ihqaq al-Haqq, vol. ۱۳, p. ۱۸۶' -۱

priority to be given to those who are performing the obligatory Hajj. In the words of Imam as-Sadiq ('a), that will be the first manifestation of justice of the Promised .(Mahdi ('atfs

Imam as-Sadiq ('a) said: "The first thing to be manifested of the justice of Hadrat al-Qa'im ('a) is that he will announce that those who are performing the optional Hajj or rituals, kissing the Hajar al-Aswad,(۱) and doing optional tawaf(۲) would have to offer (the same opportunities to those who would be performing the obligatory Hajj."(۳

Government over Hearts

Naturally, the government, which in a short period of time would prevail over adversities, eliminate confusion and disorder, and sow the seeds of hope in the hearts .of mankind by removing despair from them, will enjoy popular support

The system, which could extinguish the fires of war and restore order and security in society to the extent that even animals would benefit from it, will be the government over hearts. The aspiration of mankind is to live under such a government. As such, in the hadiths the people's adherence to the Imam and their attachment to his .government have been mentioned in glowing terms

The Messenger of Allah (S) said: "I give you glad tidings of al-Mahdi, a man from the Quraysh with whose caliphate and rule the inhabitants of the heavens and the earth (will be pleased."(۴

The Prophet (S) also said: "A man from my ummah will rise up whom the people of the (earth and heavens will love."(۵

Sabah said: “During the

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۱- Hajar al-Aswad: a black stone located in the eastern corner of the Ka‘bah, ۱.۵ meters above the ground, placed in the wall. Hajj pilgrims try to touch this stone during the circumambulation for blessings and luck as part of the Sunnah of the Holy Prophet (S). (Trans.)

۲- Tawaf: the ritual of circumambulating the Ka‘bah seven times, as a part of the Hajj rituals. (Trans.)

۳- Al-Kafi, vol. ۴, p. ۴۲۷; Man la Yahduhu’l-Faqih, vol. ۲, p. ۵۲۵; Bihar al-Anwar, vol. ۵۲, p. ۳۷۴.

۴- Yanabi‘ al-Mawaddah, p. ۴۳۱; Ithbat al-Hudah, vol. ۳, p. ۵۲۴.

۵- Firdaws al-Akhbar, vol. ۴, p. ۴۹۶; Is‘af ar-Raghibin, p. ۱۲۴; Ihqaq al-Haqq, vol. ۱۹, p. ۶۶۳; Ash-Shi‘ah wa’r-Raj‘ah, vol. ۱, p. ۲۱۶.

time of Hadrat al-Mahdi (‘atfs) young people will wish to be old enough while old people will wish that they were still small and young.”(۱)

Maybe the old would wish that they were still small and young because they would like to spend more time under his government while the youth would wish to be old enough because they want to be responsible enough to play a role in the implementation of the programs of the divine government of Hadrat Wali al-‘Asr (‘atfs), and thus, acquire spiritual reward in the hereafter.

The government of the Imam (‘atfs) will have such an impact that even the dead will benefit from it.

In this regard, Hadrat ‘Ali (‘a) said: “A man from my progeny will come, as a result of whose advent and government, no dead person would remain in the grave without having received relief and blessings there, and they will visit and give the glad tidings of his uprising to one another.”(۲)

In Kamil az-Ziyarat,(۳) “al-farahah” has been interpreted as “rejoicing” and “delight”

and the use of the word "mayyit" (dead) in the hadith deserves close attention because it can be concluded that this relief and comfort is universal and not confined to a particular group of souls. If we put this hadith beside those that state, "The souls of the infidels will be in the worse state of enchainment and captivity," its meaning will be made clear; for, it is said that with the advent of the Imam, the order for their release

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Ibn Hammad, Fitan, p. ۹۹; Al-Hawi Li'l-Fatawa, vol. ۲, p. ۷۸; Al-Qawl al-Mukhtasar, p. -۱ .۲۱; Muttaqi Hindi, Burhan, p. ۸۶; Ibn Tawus, Malahim, p. ۷۰

.Kamaluddin, vol. ۲, p. ۶۵۳; Bihar al-Anwar, vol. ۵۲, p. ۳۲۸; Wafi, vol. ۲, p. ۱۱۲ -۲

.Kamil az-Ziyarat, p. ۳۰ -۳

from chastisement will be given, or the state of "the absence of relief and mercy in the treatment by the chastising angels" will be changed for a certain period, however short will it be, as a token of respect for the establishment of the divine government on earth. Within that short period, the chastising angels will desist from punishing the .souls of the infidels and hypocrites

The Capital of the Government

Abu Basir reports: "Imam as-Sadiq ('a) said: 'O Abu Muhammad! It is as if I can see the Qa'im of Muhammad's Progeny along with his family descending upon the Sahlah '?Mosque.' I asked: 'Is the Sahlah Mosque his residence

He replied: 'Yes; right there in the residence of Prophet Idris (Enoch) ('a), and no prophet has been appointed without having performed prayer there. Anyone who stays there is like one who had been in the camp of the Messenger of Allah (S). There is no faithful man or woman whose heart is not favorably disposed toward that mosque. Every day and night, angels of the Divine seek refuge in that mosque to worship God. O Abu Muhammad! If I were only near you, I would perform my prayers '.only in that mosque

During the uprising of our Qa'im, God will take revenge on behalf of His Messenger"" (and all of us upon the enemies'."(۱

Imam as-Sadiq ('a) mentioned Sahlah Mosque and said: "That is the house of our Sahib (Hadrat al-Mahdi); there will be a time when

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Al-Kafi, vol. ۳, p. ۴۹۵; Kamil az-Ziyarat, p. ۳۰; Rawandi, Qisas al-Anbiya', p. ۸۰; At- -۱ Tahdhib, vol. ۶, p. ۳۱; Ithbat al-Hudah, vol. ۳, p. ۵۸۳; Wasa'il ash-Shi'ah, vol. ۳, p. ۵۲۴; .Bihar al-Anwar, vol. ۵۲, pp. ۳۱۷, ۳۷۶; Mustadrak al-Wasa'il, vol. ۳, p. ۴۱۴

(he will stay there with his family."(۱

Imam al-Baqir ('a) said: "The Mahdi ('atfs) will rise up; he will go to Kufah and reside (there."(۲

The same Imam ('a) also said: "When our Qa'im rises up and goes to Kufah, there will be no believer who would not take residence there with al-Mahdi ('atfs) or visit that (city."(۳

In this regard, Hadrat Amir (Imam 'Ali) ('a) said: "A time will come when al-Mahdi's (('atfs) place for prayers will be here (Kufah Mosque)."(۴

Abubakr Hadrami said: "I asked Imam al-Baqir ('a) or Imam as-Sadiq ('a): 'Which land is more sacred after the House of God (in Mecca) and the Mosque of the Prophet (in Medina)?' He replied: 'O Abubakr! The land of Kufah is a sacred place, where the Sahlah Mosque is found, a mosque where all the prophets have prayed; from there divine justice will be established, and the Qa'im of God and those who rise up after him will be from there. There is the place of the prophets and their righteous (successors'."(۵

Muhammad ibn Fadil said: "The Day of Resurrection will not come to pass unless all (the believers gather in Kufah."(۶

The Messenger of Allah (S) said: "Hadrat al-Mahdi ('atfs) will rule for nine or ten years and the most fortunate people with respect to him are the people of Kufah."(7)

It can be deduced from this set of hadiths that the city of Kufah would be the epicenter of activities and the political capital of the Imam of the Time ('atfs).

The Officials of Imam al-Mahdi's ('atfs) Government

It would

1- Al-Kafi, vol. 3, p. 495; Al-Irshad, p. 362; At-Tahdhib, vol. 3, p. 252; Shaykh at-Tusi, Ghaybah, p. 282; Wasa'il ash-Shi'ah, vol. 3, p. 532; Bihar al-Anwar, vol. 52, p. 331; Maladh al-Akhyar, vol. 5, p. 475.
2- Rawandi, Qisas al-Anbiya', p. 80; Bihar al-Anwar, vol. 52, p. 225.
3- Bihar al-Anwar, vol. 52, p. 385; Shaykh at-Tusi, Ghaybah, p. 275 with a slight difference.
4- Rawdah al-Wa'izin, vol. 2, p. 337; Ithbat al-Hudah, vol. 3, p. 452.
5- Kamil az-Ziyarat, p. 30; Mustadrak al-Wasa'il, vol. 3, p. 416.
6- Shaykh at-Tusi, Ghaybah, p. 273; Bihar al-Anwar, vol. 52, p. 330.
7- Fadl al-Kufah, p. 25; Ithbat al-Hudah, vol. 3, p. 609; Hilyah al-Abrar, vol. 2, p. 719; A'yan ash-Shi'ah, vol. 2, p. 51.

be only natural for the administrative workers and officials in the government which Imam al-Mahdi ('atfs) will lead to be the leading figures and best of the ummah. As such, we can observe in the hadiths that the government of Imam al-Mahdi ('atfs) will be comprised of prophets and their successors, the most pious and righteous people of that time as well as of times past, and the towering personalities among the companions of the Prophet (S).

Some of them are Hadrat 'Isa ('a), the seven Companions of the Cave (ashab al-kahf), Yusha' (Joshuah), the executor of will (wasiyy) of Musa ('a), the believer in the family of Pharaoh, Salman al-Farsi, Abu ad-Dujanah al-Ansari, Malik al-Ashtar an-Nakha'i,

.and the tribe of Hamdan

Hadrat 'Isa ('a) has been mentioned in the hadiths under various titles such as .minister, successor, commander, and government official

Isa ('a) will say to Hadrat al-Mahdi ('atfs): "Verily, I have been sent as a minister and' (not as chief (amir) or ruler."(١)

Hadrat 'Isa ('a) will be a minister of Hadrat al-Qa'im ('atfs) as well as his doorkeeper" (and successor."(٢)

Then 'Isa will come down and he will be responsible in collecting the properties of..." (Hadrat al-Qa'im ('atfs). The Companions of the Cave will also be behind him."(٣)

Imam as-Sadiq ('a) said: "When Hadrat al-Qa'im of the Progeny of Muhammad ('a) rises up, he will revive eighteen persons behind the Ka'bah; they include the five persons from the community (qawm) of Musa ('a) who will judge correctly and behave justly; the seven

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.Ibn Tawus, Malahim, p. ٨٣; Ibn Hammad, Fitan, p. ١۶٠ -١
.Ghayah al-Maram, p. ۶٩٧; Hilyah al-Abrar, vol. ٢, p. ۶٢٠ -٢
.Ibid -٣

Companions of the Cave; Yusha' the wasiyy of Musa; the believer in the family of (Pharaoh; Salman al-Farsi; Abu Dujanah al-Ansari; and Malik al-Ashtar."(١)

In a hadith their number has been mentioned as twenty seven, mentioning fourteen persons from the community of Musa,(٢) while another hadith mentions the name of (Miqdad.(٣)

Hadrat 'Ali ('a) said: "...There will be soldiers in front of Hadrat al-Mahdi ('atfs) and his (minister will be from among the tribe of Hamdan(۴)."(۵)

In this regard, it is also stated: "Men of God will accompany the Mahdi ('atfs)—men

who will respond to his call and support him. They will be his ministers and statesmen who will shoulder the heavy responsibilities of the government."(۶)

Abdullah ibn 'Abbas said: "The Companions of the Cave will be supporters of the Mahdi."'(۷)

Halabi said: "All the Companions of the Cave are of the Arab race and they speak in no language other than Arabic. They will be among the ministers of the Mahdi."(۸)

From the aforementioned hadiths and statements, we can conclude that the heavy burden of governing and administering the vast Islamic territories cannot be shouldered by just anybody; instead, individuals, who have been tested on many occasions and have proven their merit in various trials, must accept this responsibility.

Therefore, we can see that the head of the ministers in the government of al-Mahdi ('atfs) is Hadrat 'Isa ('a) who is one of the leading prophets (ulu'l-'azm). Similarly, among the outstanding officials of his government will be Salman al-Farsi, Miqdad, Abu Dujanah, and Malik

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۱- ' Ayyashi, Tafsir 'Ayyashi, vol. ۲, p. ۳۲; Dala'il al-Imamah, p. ۲۷۴; Majma' al-Bayan, vol. ۲, p. ۴۸۹; Al-Irshad, p. ۳۶۵; Kashf al-Ghumah, vol. ۳, p. ۲۵۶; Rawdah al-Wa'izin, vol. ۲, p. ۲۶۶; Ithbat al-Hudah, vol. ۳, p. ۵۵۰; Bihar al-Anwar, vol. ۵۲, p. ۳۴۶.

۲- Ithbat al-Hudah, vol. ۳, p. ۵۷۳.

۳- Miqdad is a companion of the Prophet (S) and Imam 'Ali ('a). Regarding his dignified station, it is enough to say that based on one hadith, "For the sake of seven persons—one of whom is Miqdad—God gives you provisions and sustenance, helps you, and sends you rain." On the issue of caliphate (khilafah) and Imamate (imamah), he insisted on the rightfulness of the Commander of the Faithful ('a) and exerted much effort in this regard. Regarding him, the Prophet (S) said: "God ordered me to love four persons: 'Ali ('a), Miqdad, Abu Dharr, and Salman." In another hadith, it is stated: "Heaven is eager to meet Miqdad." See Mu'jam Rijal al-Hadith, vol. ۸, p. ۳۱۴. He migrated twice and participated in various battles. During the Battle of Badr, he said

to the Prophet (S): "We will not say to you what the Children of Israel said to Hadrat Musa ('a). We shall say instead that we are beside you and fight against the enemy at your side." During the rule of Imam 'Ali ('a), Miqdad was among the Shurtah al-Khamis. Miqdad passed away at the age of seventy in a land called Jarf, three miles away from Medina. The people there ritually washed his corpse and brought it to Baqi' where they buried him. See Tanqih al-Maqal, vol. ۲, p. ۲۴۵; Asad al-Ghabah, vol. ۴, p. ۴۰۹.

۴- Hamdan is a large tribe in Yemen. After the Battle of Tabuk, they sent a delegation to the Prophet (S) and in return, in ۹ AH the Prophet (S) sent the Commander of the Faithful ('a) to Yemen to invite them to Islam. After reading the message of the Prophet (S), all of them embraced Islam. Imam 'Ali ('a) wrote a letter to the Prophet (S) about the news of the tribe of Hamdan's acceptance of Islam in which he sent salutations to Hamdan three times. Upon the receipt of the letter, the Prophet (S) performed prostration of gratitude (sujud shukr) as a token of gratitude for the received news. See Kamil Ibn Athir, vol. ۱, pp. ۲۶, ۲۹-۳۰. In praise of them, Imam 'Ali ('a) has thus recited: "The Hamdanis are the possessors of the religion and of good manners. They are adorned by their religion, their bravery, and their wrath against enemies at the time of confrontation. If I were the doorkeeper of heaven, I would tell the Hamdanis: 'Enter therein in tranquility!'" See 'Aqd al-Farid, vol. ۴, p. ۳۳۹; Waq'ah Siffin, p. ۲۷۴. When Imam 'Ali ('a) mobilized people to wage war against Mu'awiyah, someone protested against him. And since it was probable for him to create disorder while the army was being organized, those witnessing the event put an end to his life by striking him with punches and kicks, and the Imam ('a) paid his blood money. See Ibid., pp. ۹۴-۹۵. In reply to the threat of Mu'awiyah, Imam 'Ali ('a) praised the might and bravery of the tribe of Hamdan, saying: "When I found death as a "red death" (honorable death), then I mobilized the tribe of Hamdan and they also mobilized the tribe of Himyar. See Waqi'ah Siffin, p. ۴۳. The tribe of Hamdan was one of the three tribes having the largest number of combatants in the army of Hadrat 'Ali ('a). See Ibid., p. ۲۹۰. In one of the encounters in Siffin, members of this tribe, being on the right flank, had shown their unique firmness especially eight hundred from among their youth who remained steadfast till their last breath. One hundred and eighty of them were martyred and wounded; eleven among those who attained martyrdom were

commanders. As the banner in the hands of one of them would fall on the ground, another would pick it up, and in the encounter with their opponents the Azud and Bujaylah killed three thousand of them. In one of the nights during the Battle of Siffin, when Mu'awiyah along with his four thousand men intended to launch a night assault on the army of Imam 'Ali ('a), the tribe of Hamdan was informed of it, and they were on guard, ready for battle till morning. See Ibid., pp. ٢٥٢, ٣٢٩-٣٣٠. One day, Mu'awiyah along with his army engaged in a battle with this tribe but having suffered considerable losses he also left the battlefield and fled. Mu'awiyah dispatched the tribe of 'Ak to fight them. The Hamdanis attacked them in such a manner that Mu'awiyah found no other alternative but to give the order for their withdrawal. Imam 'Ali ('a) asked the Hamdanis to subdue the soldiers from the land of Hamas. The Hamdanis stormed and defeated them after an epic engagement with them thus forcing them to withdraw near the station and camp of Mu'awiyah. The members of the tribe of Hamdan were always obedient to Imam 'Ali ('a). When there was a difference on opinion within the camp of the Imam on the tying of copies of the Qur'an on lances, the commander of this tribe said to the Imam: "We do not have any protest and we will execute any order you will give." See Ibid., pp. ٤٣٤, ٤٣٦-٤٣٧, ٥٢٠.

٥- 'Iqd ad-Durar, p. ٩٧.

٦- Nur al-Absar, p. ١٨٧; Wafi, vol. ٢, p. ١١٤; as quoted from Futuhat al-Makkiyyah.

٧- Ad-Durr al-Manthur, vol. ٤, p. ٢١٥; Muttaqi Hindi, Burhan, p. ١٥٠; Al-'Atr al-Wardi, p. ٧٠.

٨- Sirah al-Halabiyyah, vol. ١, p. ٢٢; Muntakhab al-Athar, p. ٤٨٥.

al-Ashtar, who had shown their merit in handling affairs during both the time of the Prophet (S) and that of the Commander of the Faithful ('a), as well as the tribe of Hamdan. All of them have embellished the pages of the early history of Islam and during the rule of 'Ali ibn Abi Talib ('a).

The Period of Rule

Regarding the period of rule of al-Mahdi ('atfs), there are various hadiths existing in both Sunni and Shi'ah sources. Some hadiths limit the period of Imam al-Mahdi's ('atfs) rule to seven years. Others mention eight, nine, ten, or twenty years while

there are even hadiths that say one thousand years. What is certain is that the government of Hadrat al-Mahdi (‘atfs) will not be less than seven years, and this period has been emphasized in some hadiths reported from the Imams (‘a).

Perhaps it can be said that the period of rule would be seven years, but the length of a year at that time will be different from ours, as indicated in some hadiths such as the following:

“His rule will be seven years and each year is equivalent to ten of your years. Therefore, the years of his rule will be equivalent to your seventy years.”(۱)

Imam ‘Ali (‘a) said: “Hadrat al-Mahdi (‘atfs) will rule for seven years; every year in that time will be equal to ten years of yours.”(۲)

The Holy Messenger of Allah (S) said: “The Mahdi (‘atfs) is from us... and for seven years he will take charge of

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۱ - Shaykh al-Mufid, Al-Irshad, p. ۳۶۳; Shaykh at-Tusi, Ghaybah, p. ۲۸۳; Rawdah al-Wa‘izin, vol. ۲, p. ۲۶۴; Sirat al-Mustaqim, vol. ۲, p. ۲۵۱; Al-Fusul al-Muhimmah, p. ۳۰۲; Al-Ayqaz, p. ۲۴۹; Bihar al-Anwar, vol. ۵۲, p. ۲۹۱; Nur ath-Thaqalayn, vol. ۴, p. ۱۰۱.

۲- ‘Iqd ad-Durar, pp. ۲۲۴, ۲۳۸; Ithbat al-Hudah, vol. ۳, p. ۶۲۴.

affairs.”(۱)

The Prophet (S) also said: “He will rule for seven years over this ummah.”(۲)

The Messenger of Allah (S) also said elsewhere: “The tenure of rule of al-Mahdi (S) will be seven years at the shortest or it will last for eight or nine years at the longest.”(۳) It has also been reported: “Hadrat al-Mahdi (‘atfs) will rule in this world for nine years.”(۴)

Jabir ibn ‘Abdullah al-Ansari asked Imam al-Baqir (‘a): “How many years will the Imam of the Time (‘atfs) live?” The Imam (‘a) replied: “From the day of the uprising till his

(demise will be nineteen years long."(5)

The Messenger of Allah (S) said: "Hadrat al-Mahdi ('atfs) will rule for twenty years. He will take out the treasures from the ground; he will conquer the lands of polytheism."(6)

He (S) also said: "The Mahdi ('atfs) is from my progeny and he will rule for twenty years."(7)

It has also been reported: "The Imam ('atfs) will rule for ten years."(8)

In answer to the question on how many years the Mahdi ('atfs) will rule, Hadrat 'Ali ('a) said: "He will rule over the people for thirty or forty years."(9)

Imam as-Sadiq ('a) said: "Hadrat al-Mahdi ('atfs) will be from my progeny and his age will be equal to that of Ibrahim Khalil ar-Rahman (Prophet Abraham) ('a). He will appear at the age of eighty years and rule for forty years."(10)

The same Imam ('a) also said: "The tenure of Hadrat al-Qa'im's ('atfs) rule will be nineteen years and some months."(11)

Imam al-Baqir ('a) said: "Hadrat al-Qa'im ('atfs

۱- Al-Fusul al-Muhimmah, p. ۳۰۲; Ibn Batriq, 'Umdah, p. ۴۳۵; Dala'il al-Imamah, p. ۲۵۸; Hanafi, Burhan, p. ۹۹; Majma' az-Zawa'id, vol. ۷, p. ۳۱۴; Fara'id as-Simtayn, vol. ۲, p. ۳۳۰; 'Iqd ad-Durar, pp. ۲۰, ۲۳۶; Shafi'i, Bayan, p. ۵۰; Hakim, Mustadrak, vol. ۴, p. ۵۵۷; Kanz al-'Ummal, vol. ۱۴, p. ۲۶۴; Kashf al-Ghummah, vol. ۳, p. ۲۶۲; Yanabi' al-Mawaddah, p. ۴۳۱; Ghayah al-Maram, p. ۶۹۸; Bihar al-Anwar, vol. ۵۱, p. ۸۲.

۲- 'Iqd ad-Durar, p. ۲۰; Bihar al-Anwar, vol. ۵۱, p. ۸۲.

۳- Ibn Tawus, Malahim, p. ۱۴۰; Kashf al-Astar, vol. ۴, p. ۱۱۲; Majma' az-Zawa'id, vol. ۷, p. ۳۱۴.

۴- Ibn Tawus, Tara'if, p. ۱۷۷.

۵- 'Ayyashi, Tafsir 'Ayyashi, vol. ۲, p. ۳۲۶; Nu'mani, Ghaybah, p. ۳۳۱; Ikhtisas, p. ۲۵۷;

Bihar al-Anwar, vol. ۵۲, p. ۲۹۸.

۶- Firdaws al-Akhbar, vol. ۴, p. ۲۲۱; Al-‘Ilal al-Mutanahiyyah, vol. ۲, p. ۸۵۸; Dala’il al-Imamah, vol. ۲۳۳; Ithbat al-Hudah, vol. ۳, p. ۵۹۳; Bihar al-Anwar, vol. ۵۱, p. ۹۱. See Tabrani, Mu‘jam, vol. ۸, p. ۱۲۰; Asad al-Ghabah, vol. ۴, p. ۳۵۳; Fara’id as-Samtayn, vol. ۲, p. ۳۱۴; Majma‘ az-Zawa’id, vol. ۷, p. ۳۱۸; Lisan al-Mizan, vol. ۴, p. ۳۸۳.

۷- Kashf al-Ghummah, vol. ۳, p. ۲۷۱; Ibn Batriq, ‘Umdah, p. ۴۳۹; Bihar al-Anwar, vol. ۵۱, p. ۱; Ibn Tawus, Malahim, p. ۱۴۲; Firdaws al-Akhbar, vol. ۴, p. ۶; Dala’il al-Imamah, p. ۲۳۳; ‘Aqd ad-Durar, p. ۲۳۹; Yanabi‘ al-Mawaddah, p. ۴۳۲.

۸- Nur al-Absar, p. ۱۷۰; Ash-Shi‘ah wa’r-Raj‘ah, vol. ۱, p. ۲۲۵. See Fadl al-Kufah, p. ۲۵; A‘yan ash-Shi‘ah, vol. ۲, p. ۵۱; Yanabi‘ al-Mawaddah, p. ۴۹۲.

۹- Ibn Hammad, Fitan, p. ۱۰۴; Kanz al-‘Ummal, vol. ۱۴, p. ۵۹۱.

۱۰- Ithbat al-Hudah, vol. ۳, p. ۵۷۴

۱۱- Nu‘mani, Ghaybah, p. ۳۳۱; Bihar al-Anwar, vol. ۵۲, p. ۲۹۸; vol. ۵۳, p. ۳.

will rule for three hundred and nine years just as the Companions of the Cave stayed in the cave for the same period.”(۱)

The late Majlisi said: “The hadiths regarding the Imam’s (‘atfs) period of rule must be explained under the following probabilities: Some hadiths refer to the entire period of rule while some others point to the period of stabilization and establishment. Some are based on the years and days that we are acquainted with while others are based on the years and days in the time of the Imam (‘atfs) which are long. God knows best the truth of the matter.”(۲)

After mentioning the hadiths, the late Ayatullah Tabasi, my honorable father, gives preference to the hadith that propounds seven years, but he says: “It means that by the power of God, every year at that time will be equal to ten of our years.”(۳)

The Growth of Knowledge and the Diffusion of Islamic Culture

point

A government whose leader is a person like al-Mahdi (‘atfs) for whom the doors of knowledge have been opened—doors of knowledge which have opened thirteen

times compared to that of the prophets and the awliya' (saints)—will naturally make tremendous progress in knowledge and will bring about remarkable transformations .in the world of culture, science and technology

In other words, the understanding of the science and knowledge that the Imam of the Age ('atfs) will bring about for the people cannot be compared with the progress that mankind has so far attained. The people in turn will also show much more enthusiasm in the acquisition

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Shaykh at-Tusi, Ghaybah, p. ۲۸۳; Bihar al-Anwar, vol. ۵۲, p. ۳۹۰; Ithbat al-Hudah, vol. -۱ .۳, p. ۵۸۴

.Bihar al-Anwar, vol. ۵۲, p. ۲۸۰ -۲

.Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۲۲۵ -۳

of knowledge to the extent that even very young women will become so well-versed in the Book of God and religious principles that they could easily deduce the decrees .of God from the Holy Qur'an

In the fields of technology and industry, there will also be astounding advancements. Although the hadiths have not mentioned the details of this advancement, the number of hadiths that have indicated something in this regard give an example of .the impressive transformation in this context

For example, there are hadiths that state: A person in the east would be able to see his brother in the west; during his speech, the Imam would be seen by the people all over the world; the supporters of the Imam will talk to one another across vast distances and one could hear the voice of the other; walking sticks and shoelaces will talk to people; house utensils will give reports to man; man will ride on the clouds in .traveling, flying from one direction to another. And there are still more similar hadiths

Although some of them perhaps refer to miracles, one can realize the .abovementioned transformation by paying close attention to all the pertinent hadiths

The hadiths show the world during the period of the Imam of the Age ('atfs) as a civilized world at the apex of power and scientific advancement. In general, the state of technology at that time will be far more advanced than that of the present day just as today's technology is astoundingly different

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.from that of past centuries

The most fundamental distinction between the advancement at the time of Hadrat al-Mahdi ('atfs) with that of the present is that in our time the advancement of science and technology has been leading to the degeneration of the culture and morality of human society and the more human beings make advancements in science the farther they move from humanity and the more they head toward corruption, .retrogression and annihilation

During the period of al-Mahdi ('a), however, the situation will be different. While mankind will be attaining the highest growth in science and technology, to the same .extent it will also be achieving the loftiest moral goals and human perfection

With the implementation of divine programs in the government of Imam al-Mahdi ('atfs), mankind will be so cultivated in personality that it would seem as if they were different from those human beings who had lived in the past. Just yesterday, they used to shed the blood of the nearest kith and kin for the sake of a single dirham or dinar, but now during the government of the Imam ('atfs), money and wealth will become so insignificant and trivial for them that for them asking for such will be .regarded as a sign of meanness and vileness of nature

If just yesterday jealousy, rancor and enmity had been prevalent among them, during the government of Imam al-Mahdi ('atfs) hearts will be as close together as if they were one soul in different bodies. The hearts of people

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.who were irresolute, sluggish and weak will become stronger and firmer than iron

Yes, the government of al-Mahdi ('atfs) will lead to the growth and perfection of the intellect and morality, and that time will be the day when talents will be perfected. What used to happen just yesterday was the result of narrow-mindedness, but in the divine system of al-Mahdi ('a) humanity will reach the pinnacle of maturity and such qualities as morality, thinking and will will reach their heights.

This promise is the very great promise that will be realized in the government of justice of al-Mahdi ('atfs). It is a gift that no government at no point in time has been able to present to human society.

Progress in Science and Technology

Imam as-Sadiq ('a) said: "Knowledge and learning are twenty seven letters, and everything that the prophets have brought is only two letters; so, now, the people are unaware (of these letters) except (juz'an) these two. When our Qa'im rises up, he will bring out the other twenty five letters, spreading and extending them among the people. He will also attach the two letters and a total of twenty seven letters will be distributed among the people."(1)

As reported by Rawandi in Khara'ij, the word "juz'an" is the substitute of "sirfan" ((merely)).

It can be deduced from this hadith that although mankind progresses in terms of knowledge and learning, in the period of Hadrat al-Mahdi ('atfs) it will suddenly attain growth and expansion thirteen times more. When we think about it we will realize

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1- Khara'ij, vol. ۲, p. ۸۴۱; Mukhtasar Basa'ir ad-Darajat, p. ۱۱۷; Bihar al-Anwar, vol. ۵۲, p. ۳۲۶.

how stupendous and stunning this progress of knowledge during the period of the Imam ('atfs) will be.

Imam al-Baqir ('a) said: "There is much awareness of the Book of God, the Honorable

and Glorious, and the Sunnah of the Noble Prophet (S) in the heart of our Mahdi such that a plant will grow with the best quality. Anyone of you who remains alive during his advent and visits him, at the moment of meeting him should say: 'May peace be upon you, O progeny of mercy and prophethood and the repository of knowledge and the station of messengership!'"(1)

The same Imam ('a) also said: "This affair (the global governance of Islam) will be at the hand of him whose age (at the age of Imamate) is the youngest among us and his memory is the most pleasing among us. God will bestow knowledge and learning on him and will never leave him to himself."(2)

The same Imam ('a) also said elsewhere: "The Imam who possesses the Qur'an, knowledge and weapon is from us."(3)

This hadith gives the secret behind the progress and perfection of humanity; the leader who can lead society toward felicity and perfection is he who possesses three things:

(1) the divine law that guides mankind toward perfection,

(2) knowledge that will be utilized for the comfort of human life, and

(3) power and a weapon that will remove the corrupt and hindrances in the way of human perfection.

Hadrat Wali al-'Asr ('atfs) is equipped with these things; therefore, he will

1- Kamaluddin, vol. 2, p. 653; Al-'Adad al-Qawiyyah, p. 65; Ithbat al-Hudah, vol. 3, p. 491; Hilyah al-Abrar, vol. 3, p. 639; Bihar al-Anwar, vol. 51, p. 36; vol. 52, p. 317.

2- 'Iqd ad-Durar, p. 42.

3- Mathalib an-Nawasib, vol. 1, p. 222.

rule over the world and apart from leading mankind toward progress in science and

.technology, he will also draw them toward moral and human perfection

At this juncture, we shall mention some hadiths that illustrate the progress and advancement in science and technology during the period of Hadrat al-Mahdi (ʻatfs):

Regarding the means of communication during the period of the Imam of the Age (ʻatfs), Imam as-Sadiq (ʻa) said: "During the period of Hadrat al-Qa'im (ʻatfs) the believer in the east would be able to see his brother in the west. Similarly, the believer in the west would be able to see his brother in the east."(١)

This hadith can be better understood by taking into account the invention of video telephones. It is not clear, however, if this means of communication will be introduced in the entire world so that the people could use it conveniently. It is also possible that a more advanced system will replace it, or there is another means which is beyond all .these mentioned things

The same Imam (ʻa) also said in another hadith: "When our Qa'im rises up, God will enhance the audio-visual power of our Shiʻah in such a manner that the Imam will talk to his Shiʻah from a distance of one barid (٢۴ kilometers) while they would be able to hear his voice and see him; this will happen while the Imam remains where he is."(٢)

Mufaddal ibn ʻUmar asked Imam as-Sadiq (ʻa): "In which site and place will Hadrat al-Mahdi appear?"

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١- Bihar al-Anwar, vol. ۵٢, p. ٣٩١; Haqq al-Yaqin, vol. ١, p. ٢٢٩; Bisharah al-Islam, p. ٣۴١.

٢- Al-Kafi, vol. ٨, p. ٢۴٠; Khara'ij, vol. ٢, p. ٨۴٠; Mukhtasar al-Basa'ir, p. ١١٧; Sirat al-Mustaqim, vol. ٢, p. ٢۶٢; Muntakhab al-Anwar al-Mudi'ah, p. ٢٠٠; Bihar al-Anwar, vol. ۵٢, p. ٣٣۶.

Imam (ʻa) replied: "During his advent there would be no witness that could see the Imam when others could not see him (that is, during his advent everybody would be

able to see him), and if anyone would claim other than this fact, you have to deny (him."(١)

Imam as-Sadiq ('a) said: "It is as if I can see Hadrat al-Qa'im ('atfs) wearing the armor of the Prophet (S)... And no inhabitant of any land could remain without having seen (him in a manner that it would seem as if he was in their own country."(٢)

It can be understood from this hadith that during the time of Hadrat al-Mahdi ('atfs), people would be able to see him by means other than what exists today, for it has thus been stated in the hadith that "The people would be able to see him in a manner ".that it would seem as if he was among them in their own country

There are two probabilities in this regard: (١) a system of broadcasting three dimensional images will be spread all over the world at that time, and (٢) a more advanced system which will replace the existing one will be utilized in seeing him, or .(the hadith points to a miracle to be preformed by the Imam ('atfs

Regarding the means of transportation at that time, the Messenger of Allah (S) said: "After you, communities (aqwam) shall come, under whose feet the earth can be traversed and for whom the doors of the

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.Bihar al-Anwar, vol. ٥٣, p. ٦ -١

Kamil az-Ziyarat, p. ١١٩; Nu'mani, Ghaybah, p. ٣٠٩; Kamaluddin, vol. ٢, p. ٦٧١; Bihar -٢ al-Anwar, vol. ٥٢, p. ٣٢٥; Ithbat al-Hudah, vol. ٣, p. ٤٩٣; Nur ath-Thaqalayn, vol. ١, p. ٣٨٧; .Mustadrak al-Wasa'il, vol. ١٠, p. ٢٤٥; Jami' Ahadith ash-Shi'ah, vol. ١٢, p. ٣٧٠

world will be opened... The earth can be traversed in less than the blink of an eye so much so that if any of them wants to traverse the world from east to west in an hour, (they would be able to do this."(١)

Many hadiths have been narrated concerning the advance of information technology during the advent of the Imam of the Time ('atfs) as well as in his government. It

:would be sufficient to mention two of them

The Noble Messenger (S) said: "By Him in Whose hand is my soul! The Day of Resurrection shall not come to pass unless one's shoe, walking stick or staff would report to him what his family had done after going out of his home."(2)

Concerning the types of information during the period of Hadrat al-Mahdi ('atfs), Imam al-Baqir ('a) said: "He acquired the name "Mahdi" (the guided one) because he will be guided regarding hidden affairs so much so that he would dispatch men to .execute a person whom the people do not know was a criminal

The degree of the Imam's awareness of the people would be such that if a person would speak inside his house he would be afraid lest the walls of his house gave report and bore witness."(3)

This hadith probably indicates the amazing advancement of the system of information during the period of the Imam of the Time. Of course, any government that will rule over the entire world will need a complex system

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١- Firdaws al-Akhbar, vol. ٢, p. ۴۴٩; Ihqaq al-Haqq, vol. ١٣, p. ٣۵١.

٢- Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ٣, p. ٨٩; Firdaws al-Akhbar, vol. ۵, p. ٩٨; Jami' al-Usul, vol. ١١, p. ٨١.

٣- Nu'mani, Ghaybah, p. ٣١٩; Bihar al-Anwar, vol. ۵٢, p. ٣۶۵.

and structure of information. Similarly, it is also possible that it refers to the apparent .purport of the hadith, i.e. the wall itself would give a report

The Diffusion of Islamic Culture

point

In the government of al-Mahdi ('atfs) people will enter the fold of Islam in an unprecedented manner, and the period of the strangulation and suppression of .religious people and the banning of Islamic symbols will come to an end

The call of Islam will reverberate everywhere manifesting the impact of religion. In the words of some hadiths, Islam will penetrate every house, slum and tent just as heat and cold would penetrate therein. As the effect of heat and cold is inevitable, not subject to our choice and will, in the same manner, Islam at that time will penetrate all places, cities, villages, fields, and deserts notwithstanding the inner opposition of .some. It will influence and transform them

In such a state of affairs, people's reception and acceptance of the manifestations of religion and principles will naturally be unparalleled. The people's reception of Qur'anic education, congregational prayers and Friday prayers will be eye-catching, and the present mosques and those to be built in the future would not be able to meet .their needs

That which has been stated in a hadith that in one mosque congregational prayers will be performed twelve times is itself a vivid proof of the degree of the people's acceptance of religious manifestations. Taking into account the fact that during the advent of Imam al-Mahdi ('atfs) the population of the world

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.will decrease because of a series of killing and wars, this point is noteworthy

Under such circumstances, the role of offices or ministries in charge of religious and cultural affairs will be very wide. The mosques will be built in proportion to population size. In some places, it will even be necessary to build mosques having five hundred doors. It is also stated in a hadith that the smallest mosque at that time will be the .Kufah Mosque, which at the present is one of the largest mosques in the world

Now we shall present a number of hadiths on Imam al-Mahdi's government, the expansion of teaching in Qur'anic and Islamic sciences, the mushrooming of .mosques, the enhancement of spirituality, and the elevation of morality

Teaching of the Qur'an and Islamic Studies .١

The Commander of the Faithful ('a) said: "It is as if I can see my Shi'ah gathering in the

Kufah Mosque and by erecting tents they are teaching the people in the same manner that the Qur'an had been revealed."(1)

Imam as-Sadiq ('a) said: "It is as if I can see the Shi'ah of 'Ali ('a) having copies of the Qur'an in their hands and teaching the people."(2)

Asbagh ibn Nabatah said: "I heard 'Ali ('a) saying, 'It is as if I can see the 'ajam (non-Arab people) spreading their tents in the Kufah Mosque and teaching Qur'an to the people just as it had been revealed'."(3)

This hadith clarifies the identity of the teachers of the Qur'an as 'ajam and according to linguists(4) the word 'ajam here refers

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۱- Nu'mani, Ghaybah, p. ۳۱۸; Bihar al-Anwar, vol. ۵۲, p. ۳۶۴.

۲- Ibid.

۳- Al-Irshad, p. ۳۶۵; Kashf al-Ghummah, vol. ۳, p. ۲۶۵; Nur ath-Thaqalayn, vol. ۵, p. ۲۷; Rawdah al-Wa'izin, vol. ۲, p. ۲۶۵.

۴- Majma' al-Bahrayn, vol. ۶, p. ۱۱۱.

to the Persians and Iranians.

Imam al-Baqir ('a) said: "During the period of Hadrat al-Mahdi ('a) wisdom and understanding will be given to you such that a woman in her house will pass judgment based on the Book of Allah and the Sunnah of the Prophet (S)."(1)

۲. The Building of Mosques

Habbah 'Arani said: "The Commander of the Faithful ('a) proceeded toward the land of Hirah(2) and said: '...Certainly, in the city of Hirah a mosque having five hundred doors will be built and in which twelve just prayer leaders will conduct congregational prayers.'

I asked: 'O Commander of the Faithful! As you have described, can the Kufah Mosque

accommodate the people then?' He answered: 'Four mosques will be built there, and the (present) Kufah Mosque will be the smallest among them. This mosque (in Hirah with five hundred doors) and two other mosques at the two ends of the city of Kufah will be built,' and then the Imam ('a) pointed to the direction of Basriyin and Gharbiyin (rivers."(٣)

The same Imam ('a) also said: "Hadrat al-Mahdi ('atfs) will continue his movement... until such time that so many mosques will be built in Constantinople and its (surroundings."(۴)

Mufaddal ibn 'Umar said: "Hadrat as-Sadiq ('a) said: 'When Hadrat al-Qa'im ('atfs) rises up, he will build a mosque with one thousand doors outside the city of Kufah ((Zahr al-Kufah)."(۵)

Maybe what is meant by Zahr al-Kufah mentioned in the hadith is the holy city of .Najaf since some scholars have described Najaf as Zahr al-Kufah

The Enhancement of Spirituality and Morality

The Commander of the

.Bihar al-Anwar, vol. ۵٢, p. ٣۵٢ -١

Hirah was a city ۶ kilometers away from Kufah where Lakhmid kings who were -٢ protégés of Iran ruled during the Sassanid period. In ۶٠٢ CE Khosroe Pervez overthrew this dynasty and determined the ruler there. After the Muslims' conquest of it, Hirah declined due to the rise of Kufah, and prior to the tenth century CE/fourth .century AH, it was totally ruined. See Farhang-e Farsi-ye Mu'in, vol. ۵, p. ۴٧٠

At-Tahdhib, vol. ٣, p. ٢۵٣; Al-Kafi, vol. ۴, p. ۴٢٧; Man la Yahduhuh al-Faqih, vol. ٢, p. -٣ ۵٢۵; Wasa'il ash-Shi'ah, vol. ٩, p. ۴١٢; Mir'atu'l-'Uqul, vol. ١٨, p. ۵٨; Maladh al-Akhyar, .vol. ۵, p. ۴٧٨; Bihar al-Anwar, vol. ۵٢, p. ٣٧۵

.Ihqaq al-Haqq, vol. ١٣, p. ٣١٢ -۴

Al-Irshad, p. ٣۶٢; Shaykh at-Tusi, Ghaybah, p. ٢٩۵; Ithbat al-Hudah, vol. ٣, p. ۵٣٧; -۵

.Wafi, vol. ۲, p. ۱۱۲; Bihar al-Anwar, vol. ۵۲, pp. ۳۳۰, ۳۳۷

Faithful ('a) said: "The people during the time of al-Mahdi ('atfs) will be preoccupied with worship and religion, performing the prayers in congregation."(۱)

Imam as-Sadiq ('a) said: "The houses in Kufah will be connected to the river of Karbala' and Hirah so much so that a person who wants to join the Friday congregational prayer will ride on a fast animal and yet cannot reach the prayers on time."(۲)

Perhaps it alludes to the increase in population and crowdedness, which will hinder his timely participation and presence in the Friday congregational prayers. That all the prayer attendees will gather in one place and that the Friday congregational prayers will not be performed more than once is perhaps due to the unification of these three cities; for, from the viewpoint of religious law, the performance of more than one .Friday congregational prayer is not permissible

Mufaddal ibn 'Umar reports that Imam as-Sadiq ('a) said: "When our Qa'im rises up, one might be ignorant, cowardly and jealous before daybreak, and by the daytime he will be the wisest among the people, the bravest among them, and the most compassionate. Then the Imam's victory will be near at hand."(۳)

Hadrat 'Ali ('a) said: "When our Qa'im rises up... The rancor of the servants (of God) in relation to one another will be removed from their hearts."(۴)

The Holy Prophet of Islam (S) also said in this regard: "...At that time spite and enmity will be removed from the hearts."(۵)

,Regarding the extinction of moral corruption and deviation

۱- .Iqd ad-Durar, p. ۱۵۹'

۲- Shaykh at-Tusi, Ghaybah, p. ۲۹۵; Ithbat al-Hudah, vol. ۳, p. ۵۳۷; Wafi, vol. ۲, p. ۱۱۲; .Bihar al-Anwar, vol. ۵۲, pp. ۳۳۰, ۳۳۷

.Wafi, vol. ۲, p. ۱۱۳, as quoted from Futuhat al-Makkiyyah -۳

.Khisal, vol. ۲, p. ۲۵۴, hadith ۱۰۵۱ -۴

Abdur-Razzaq, Musannif, vol. ۱۱, p. ۴۰۲; Ibn Hammad, Fitan, p. ۱۶۲; Ibn Hammad,' -۵ .Malahim, p. ۱۵۲

Imam Hasan al-Mujtaba ('a) said: "At the end of time, God will send a man through whom none of the corrupt and deviant will remain without being reformed."(۱)

One of the features of the period of Hadrat al-Mahdi ('atfs) is that greed and covetousness will be wiped away and the spirit of freedom from want will be instilled .in men

The Messenger of Allah (S) said: "At the time when Hadrat al-Mahdi ('atfs) rises up, God will put contentment and freedom from want into the hearts of His servants so much so that the Imam will announce that anybody who was in need of wealth and property to come forward but nobody will take the first step forward."(۲)

What is interesting to note is that in the hadith the word 'ibad (servants) has been used. It implies that this spiritual transformation will not be confined to a particular .group. In fact, this inner change will happen to all human beings

The Prophet also (S) said: "I give you the glad tidings of the Mahdi ('atfs) who shall be sent to the people while commotion and discord are prevalent among them. Then, he will fill the earth with justice and equity just as it had been full of tyranny and .oppression; the inhabitants of the heavens and the earth will be pleased with him

God will make the hearts of the ummah of Muhammad (S) overflowing with freedom" from want so much so that a caller will announce, 'Anybody who is in need of

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Manan ar-Rahman, vol. ۲, p. ۴۲; Ithbat al-Hudah, vol. ۳, p. ۵۲۴, as reported from the -۱ .(Commander of the Faithful ('a

Ibn Tawus, Malahim, p. ۷۱; Ihqaq al-Haqq, vol. ۱۳, p. ۱۸۶; Ash-Shi'ah wa'r-Raj'ah, -۲

.vol. ١, p. ٢٧

wealth and property should step forward (so as to satisfy his need),' but nobody would come forward except one person. Then, Hadrat al-Mahdi ('atfs) will say to him: 'Go to the treasurer and tell him that Mahdi has ordered him to give you wealth and '.property

The treasurer will say: 'You collect the money with your two hands,' and he will do so but while still there he will regret what he had done and say to himself: 'What happened for me to become the most covetous of the ummah of the Prophet (S)?! Did the One who made them contented and free from want fail to make me free from want?' Then he will return to give back the money. But the treasurer will not accept it, (saying: 'We do not take back anything we have given!'"(١

has been used, which needs close attention; "محمّد أمّه قُلوب يملأ" ,In the hadith the phrase for, riches and freedom from want is not the point. Instead, it is magnanimity and inner freedom from want. It is possible for a man to be poor but has inner freedom .from want

In this

hadith

the phrase

"

قُلوب

يملأ

"

has been used, which implies that their hearts are full of the sense of freedom from .want and apart from that, their financial status is also good

There are some hadiths regarding the people's intellectual growth, moral perfection and strength of faith during the period of Hadrat al-Mahdi ('atfs). It will suffice to mention some

p: ۲۰۴

Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ۳, pp. ۳۷, ۵۲; Jami' Ahadith ash-Shi'ah, -۱ .vol. ۱, p. ۳۴; Ihqaq al-Haqq, vol. ۱۳, p. ۱۴۶

:of them

) Imam al-Baqir

a'

said: "When our Qa'im rises up, he will put his hand on the heads of the servants of (God and their intellects will be gathered (i.e., he will give them concentration and ".intellectual growth by the will of God) and he will perfect their morality

(۱)

Bi

h

ar al-Anwar

,mentions the phrase

"

أحلامهم

"

."which means, "their wishes

(۲)

Since he will fully implement Islamic commands, the Imam of the Time ('atfs) will bring about the intellectual growth of the people and materialize the objective of the Noble Prophet (S) when he said: "I was sent to perfect the morality of mankind."

The Messenger of Allah (S) said to Hadrat Fatimah ('a), God will send a man from the progeny of these two (Hasan and Husayn) who will conquer the strongholds of misguidance and subdue the locked and blackened hearts."(٣)

Imam al-Baqir ('a) said that the Commander of the Faithful ('a) said: "A man from my progeny will appear... And he will put his hand on the heads of the servants of God. Then, no believer will remain unless his heart would become more formidable than big pieces of iron and anvil, and he would acquire the strength of forty men."(۴)

The people during the time of Hadrat al-Qa'im ('atfs) will believe in the deceitfulness of the world, knowing all the adversities and sins therein. In terms of faith and piety they will reach such a sublime state where the world can no longer beguile them.

The Messenger of Allah (S) said: "The earth

١- Al-Kafi, vol. ١, p. ٢٥; Khara'ij, vol. ٢, p. ٨۴٠; Kamaluddin, vol. ٢, p. ۶٧۵.

٢- Bihar al-Anwar, vol. ۵٢, p. ٣٣۶.

٣- Iqd ad-Durar, p. ١۵٢; Ihqaq al-Haqq, vol. ١٣, p. ١١۶; Ithbat al-Hudah, vol. ٣, pp. ۴۴٨, ۴٩۵.

۴- Kamaluddin, vol. ٢, p. ۶۵٣; Dala'il al-Imamah, p. ٢۴٣; Kamil az-Ziyarat, p. ١١٩.

will bring out its best substances such as gold and silver. Then the murderer will come forward and say, 'On account of them I committed murder,' and he who severs his relationship with his kith and kin will say, 'These were the reasons for the severance of relationships.' The stealer will say: 'It was because of them my hand was amputated.'

Then, all of them will release the gold and they will not take anything from them."(١)

Zayd az-Zurrad reports: "I said to Imam as-Sadiq ('a): 'We are afraid that we would not be among the believers.' He asked: 'Why?' I replied: 'Because among us, we cannot find anyone who prefers his brother-in-faith to his dinar and dirham, and we can see that dirham and dinar for us are preferable to a brother-in-faith with whom we have been united by the wilayah (guardianship) of, and love for, the Commander of the Faithful ('a).'

"The Imam ('a) said: 'That is not the case; you are believers, but your faith will not be perfected unless our Qa'im rises up. At that time, God will instill brotherhood and fortitude in you and then you will become perfect believers."(۲)

Security

point

While prior to the advent of Hadrat al-Mahdi ('atfs) states of insecurity will prevail over the world, one of the most fundamental tasks the Imam will undertake will be the restoration of security in society. With the implementation of appropriate and accurate programs in his government, within a short period of time security will be restored

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۱- Muslim, Sahih Muslim, vol. ۲, p. ۷۰۱; Tirmidhi, Sahih Tirmidhi, vol. ۳۴, p. ۴۹۳; Abu Ya'la, Musnad, vol. ۱۱, p. ۳۲; Jami' al-Usul, vol. ۱۱, p. ۳۸.

۲- Al-Usul as-Sittah 'Ashar, p. ۶; Bihar al-Anwar, vol. ۶۷, p. ۳۵۰.

in society in all aspects, and the people will live in a safe environment experiencing security that mankind has not experienced so far.

Highways will become so safe that young women will travel from one place to another without an accompanying close relative, being safe from any molestation and bad intentions.

The people will live in total judicial security to the extent that no one ever has the least

apprehension that his right would be trampled upon. Programs and laws will be made and implemented in such a way that the people will see themselves in total financial and social security. Stealing will be eliminated from society and financial security will prevail to the extent that if someone puts his hand in another's pocket, there will be .no probability of stealing involved, and he will honestly justify his action

Insecurity will be eliminated from society, and security will prevail in such a manner that it will encompass even animals and living creatures; the sheep and wolf will live together while children will play with scorpions and biting creatures without being .harmed

Public Security

The Messenger of Allah (S) said in this regard: "When Isa ibn Maryam (Jesus the son of Mary) ('a) comes down on earth from heaven and kills ad-Dajjal... The shepherds will tell their sheep: 'Go to so-and-so place for grazing and return at so-and-so time!' A flock of sheep will go between two plantations, but they will never encroach on any (of the plants or break any branch with their feet."(١

The Messenger of

.Ibn Tawus, Malahim, p. ٩٧ -١

Allah (S) said: "...He will fill the earth with justice to such an extent that the people will return to their natural pure disposition (fitrah). No blood will unjustly be shed and no (sleeping person will be woken up (unjustly)."(١

Regarding the prevalence of security during the time of al-Mahdi ('atfs), 'Abdullah ibn 'Abbas said: "At that time, even the wolf will not harm the sheep; the lion will not devour the cow; the snake will not bite man; the mouse will neither gnaw leather bags (nor take away anything from them."(٢

The Commander of the Faithful ('a) said: "When our Qa'im rises up, the sky will send

down its rain while the beasts of prey will reconcile with the other quadrupeds and harm human beings no more so much so that a woman from Iraq will go to Sham (without worrying about a fierce animal or being afraid of it."(۳)

The same Imam ('a) also said: "The army of al-Mahdi ('atfs) will crush the army of the A'war ad-Dajjal, cleansing the earth of its existence. Afterward, al-Mahdi will attain the leadership of the east and west, extending from Jabalqa to Jabarsa, including (every country, and his government and rule will be stabilized."(۴)

Imam al-Mahdi ('atfs) will behave justly with the people to such an extent that sheep will graze beside wolves while children will play with scorpions without being harmed .by them. The wicked will be exterminated while the good will remain

It has been stated in a hadith: "The Day of

Ibn Hammad, Fitan, p. ۹۹; Muttaqi Hindi, Burhan, p. ۷۸; Ibn Tawus, Malahim, p. ۷۰. -۱
See 'Iqd ad-Durar, p. ۱۵۶; Al-Qawl al-Mukhtasar, p. ۱۹; Safarini, Lawa'ih, vol. ۲, p. ۱۲; Shaykh at-Tusi, Ghaybah, p. ۲۷۴; Khara'ij, vol. ۳, p. ۱۱۴۹; Ithbat al-Hudah, vol. ۳, p. ۵۱۴; .Bihar al-Anwar, vol. ۵۲, p. ۲۹۰
.Bihar al-Anwar, vol. ۱, p. ۶۱; Bayhaqi, Sunan Bayhaqi, vol. ۹, p. ۱۸۰ -۲
Shaykh as-Saduq, Al-Khisal, section ۴۰۰, p. ۲۵۵; Al-Imamah wa't-Tabsirah, p. ۱۳۱; -۳ .Ithbat al-Hudah, vol. ۳, p. ۴۹۴; Bihar al-Anwar, vol. ۵۲, p. ۳۱۶
.Yanabi' al-Mawaddah, p. ۴۲۲; Al-Mahajjah, p. ۴۲۵; Ihqaq al-Haqq, vol. ۱۳, p. ۳۴۱ -۴

Resurrection will not come to pass unless Hadrat 'Isa comes down... And wolves will be among flocks of sheep like shepherd dogs while lions will be among a herd of (camels as if they were young small camels."(۱)

Hudhayfah reports that he heard the Prophet of God (S) saying: "During the advent of Hadrat al-Qa'im... Birds will lay eggs in their own nests and so will the fishes in the (sea."(۲)

Perhaps, it means that they will feel a sence of security, and with nothing to worry .about, they will lay eggs in their nests and habitats

Abu Amamah Bahili narrates: "One day the Messenger of Allah (S) delivered a sermon to us and at the end he (S) said: "The leader of the people at that time will be a righteous man… In that time, sheep and cows will not be attacked and animosities will be removed from hearts. Bridles will be removed from the mouths of animals. Children will put their hands in the mouths of fierce animals but the latter will not harm them. Young animals will be put in front of lions and other beasts of prey and yet they will not be harmed. Lions will be among a herd of camels like shepherd dogs while the (wolves will be in the midst of shepherd dogs."(۳

This hadith perhaps alludes to the absolute security and emergence of the sense of .confidence with one another

The Prophet (S) also said: "When 'Isa ibn Maryam comes down and kills ad-Dajjal, snakes

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Abd ar-Razzaq, Musannif, vol. ۱۱, p. ۴۰۱. See Ahmad ibn Hanbal, Musnad Ibn' -۱ .Hanbal, vol. ۲, pp. ۴۳۷-۴۳۸; Ibn Hammad, Fitan, p. ۱۶۲

.Ikhtisas, p. ۲۰۸; Bihar al-Anwar, vol. ۵۲, p. ۳۰۴ -۲

.Tayalisi, Musnad, vol. ۱۰, p. ۳۳۵; Ibn Tawus, Malahim, p. ۱۵۲ -۳

(and scorpions will not be hiding and will harm no one."(۱

These hadiths clearly illustrate the degree of security from harm of person and property during the period of Hadrat al-Mahdi ('atfs). The shepherd will send his herd in the fields and not worry about its being stolen by man and attacked by beasts of prey. Man will travel or live among harmful animals and be safe from their harm; it would be as if the law on respecting the rights of others had been accepted among the fierce animals and insects, and they all submitted and abided by it. Maybe some degrees of that security could be due to the fact that during the period of Hadrat al-

Mahdi ('atfs) divine favors will be abundant, and since all animals will also benefit from them and experience security, they, in turn, will not harm anyone.

Public security in the period of the Imam of the Time ('atfs) will be so pervasive that even if one was sleeping, he would be certain that nobody would wake and disturb him.

The Messenger of Allah (S) said in this regard: "The ummah of al-Mahdi will seek refuge in him just as honeybees seek refuge in their queen. He will fill the earth with justice and equity just as it had been filled with tyranny and oppression to the extent that the people will return to their primordial nature (fitrah). A sleeping person will not be awoken while no one's blood would ever be shed (unjustly)."(٢)

The Security of Highways

There

١- Ibn Tawus, Malahim, p. ٩٧.

٢- Al-Hawi Li'l-Fatawa, vol. ٢, p. ٧٧; Ibn Tawus, Malahim, p. ٧٠ and p. ٦٣ with a slight variation; Ihqaq al-Haqq, vol. ١٣, p. ١٥۴.

are numerous hadiths concerning the security of highways during the rule of Hadrat al-Mahdi ('atfs). It will be appropriate to mention some of them:

The Messenger of Allah (S) said: "The rule of al-Mahdi ('atfs) will be such that two women will keep on moving and traveling at night and yet they will not be afraid of injustice or oppression (against them)."(١)

The Prophet (S) also said: "Surely, God will draw this affair to a close (His religion) in such manner that a person on horseback would travel at night from San'a to Hadramawt (both in Yemen) and not be afraid of any one except God."(٢)

Perhaps, these two places had been cited due to their formidable deserts because of

which they have been sometimes referred to as Mafazah and mentioned to wish one success and safety in traversing the desert.

Imam al-Baqir ('a) said: "By God! The supporters of al-Mahdi will fight to the extent for God to be worshipped as the Only One Creator and for Him not to be associated with any partner, and to the point where a weak old woman would set off from one point of the world to another and nobody will offend her."(٣)

A person asked Hadrat as-Sadiq ('a): "Why should we wish for the advent of Hadrat al-Qa'im ('a)? Do we have a sublime station during the period of his occultation (ghaybah)? The Imam ('a) replied: "Glory be to Allah! Don't you like justice to be spread in the world, security be established along the highways,

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١- Al-Mu'jam al-Kabir, vol. ٨, p. ١٧٩.

٢- Al-Mu'jam al-Kabir, vol. ۴, p. ٧٢; Jami' al-Usul, vol. ٧, p. ٢٨۶; Bayhaqi, Sunan Bayhaqi, vol. ٩, p. ١٨٠.

٣- 'Ayyashi, Tafsir 'Ayyashi, vol. ٢, p. ۶٢; Nu'mani, Ghaybah, p. ٢٨٣; Tafsir Burhan, vol. ١, p. ٣۶٩; Bihar al-Anwar, vol. ۵٢, p. ٣۴۵; Yanabi' al-Mawaddah, p. ۴٢٣; Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ٣٨٠.

and the oppressed be dealt with justly by passing a just verdict and be assisted?"(١)

One of the companions of Imam as-Sadiq ('a) said: "One day, Abu Hanifah came to Imam as-Sadiq ('a). The Imam ('a) asked him: 'Which place does this Qur'anic verse refer to:

(سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ)

"Travel through them in safely, night and day"(٢)?"

Abu Hanifah said: "I think it is between Mecca and Medina."

The Imam ('a) turned toward his companions and said: "Don't you know that people

on this route are being attacked, their properties plundered, having no security, and are being killed?"

His companions replied: "Yes, it is so," and Abu Hanifah kept silent.

The Imam ('a) asked him again: "Which place in the world is referred to in this verse when God says:

(وَمَنْ دَخَلَهُ كَانَ آمِنًا)

"And whoever enters shall be secure."(۳)?"

Abu Hanifah said: "It is the Ka'bah."

The Imam ('a) said: "Don't you know that Hajjaj ibn Yusuf ath-Thaqafi(۴) attacked the Ka'bah with catapults in order to suppress Ibn Zubayr and killed him. Was he then in a secure place?"

Abu Hanifah kept silent and did not say anything.

As he left the assembly, Abubakr Hadrami asked the Imam ('a): "May I be your ransom! What are the answers to these two questions?"

Imam as-Sadiq ('a) said: "O Abubakr! The first verse refers to the assistance given to the Qa'im from among us, the Ahl al-Bayt. Also, when God said, "Whoever enters it is safe," it means that anyone, who pays allegiance to the Imam and enters into

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۱ - Shaykh al-Mufid, Ikhtisas, p. ۲۰; 'Ayyashi, Tafsir 'Ayyashi, vol. ۱, p. ۶۴; Nu'mani, Ghaybah, p. ۱۴۹; Bihar al-Anwar, vol. ۵۲, p. ۱۴۴; Ithbat al-Hudah, vol. ۳, p. ۵۵۷; In Bihar al-Anwar, "المظلوم ينصر" has been stated instead of "المظلوم ينصف". See Al-Fa'iq, vol. ۴, p. ۱۰۰.

۲ - Surah Saba' ۳۴:۱۸.

۳ - Surah Al 'Imran ۳:۹۷.

۴ - Hajjaj ibn Yusuf ath-Thaqafi (d. ۷۱۴ C.E.) was a lieutenant appointed by the

‘Umayyad caliph, ‘Abd al-Malik (r. ۶۸۵-۷۰۵ C.E.). In order to suppress dissent in Mecca, he ordered the bombardment of the sacred mosque. He is famous for his bloody persecution of the Shi‘ah, particularly for having killed Sa‘id ibn Zubayr (d. ۷۱۳ C.E.), who was one of the early exegetes of the Qur’an. It is reported that Hajjaj was (.tormented by the image of this martyr in his dying moments. (Trans

".allegiance with him and thus becomes one of his supporters and companions, is safe

Ali ibn ‘Uqbah narrated from his father: "When Hadrat al-Qa’im (‘atfs) appears, he will‘ issue judgments justly and tyranny will be removed during his government, and on (account of his presence roads and highways will become safe."(۱

Qatadah said: "Hadrat al-Mahdi (‘atfs) is the best of men... During his time, the earth will become so safe that a woman along with five other women, without any male (companion, will set out for Hajj and not be afraid of anything."(۲

Adi ibn Hatam said: "Surely, a day will come when a weak woman from Hirah (near‘ Najaf) will perform pilgrimage in the House of God alone and she will not be afraid of (anyone except God."(۳

Judicial Security

One of the topics mentioned about the state of affairs after the advent of Imam al-Mahdi (‘atfs) is the punishment of individuals who make the world unsafe, leave behind millions of killed, wounded and infirm, and bring about material and non-material confusion. These are criminals who would drag the world down to a .deplorable state

After the advent of Imam al-Mahdi (‘atfs), they will definitely be pursued, detained, and tried in court. Implementation of the divine legal punishments (hudud) can be regarded as an important obligation especially at the advent of the Infallible Imam. Through Hadrat Baqiyyatullah (‘atfs) the legal punishments will be implemented on .earth according to the Book of God and free of any influence of materialistic desires

During that time, supervision

۱- ‘Ilal ash-Shara’i‘, vol. ۱, p. ۸۳; Nur ath-Thaqalayn, vol. ۳, p. ۳۳۲; Tafsir Burhan, vol. ۳, p. ۲۱۲; Bihar al-Anwar, vol. ۵۲, p. ۳۱۴.

۲- Ibn Hammad, Fitan, p. ۹۸; Ibn Tawus, Malahim, p. ۶۹; ‘Iqd ad-Durar, p. ۱۵۱; Al-Qawl al-Mukhtasar, p. ۲۱.

۳- Firdaws al-Akhbar, vol. ۳, p. ۴۹۱.

of this key post will be entrusted to individuals who, apart from having total mastery of Islamic and jurisprudential principles, do not have the slightest fault and shortcoming in terms of the personal records. In the hadiths, their mastery of judicial works as well as their personal record and merits have been pointed out. Here are some examples:

Imam as-Sadiq (‘a) said: “When the Qa’im of the Progeny of Muhammad rises up, he will bring out seventeen persons from behind the Ka‘bah. They are the five persons from the community (qawm) of Musa (Prophet Moses) who judge rightfully… the seven Companions of the Cave (ashab al-kahf), Yusha‘ (Joshua) the wasiyy (executor of will) of Musa, the believer from the family of Pharaoh, Salman al-Farsi, Abu Dujanah, and Malik al-Ashtar.”(۱)

Abu Basir asked Imam as-Sadiq (‘a): “With the exception of this group (three hundred and thirteen persons) are there any other people behind the Ka‘bah?” The Imam (‘a) answered: “Yes, there are believers, but this will be the group of jurists, experts, learned men, and judges upon whose breasts and backs of the head, the Imam (‘a) will put his hand and rub. Afterward, no judgment will be difficult for them.”(۲)

It is thus stated in Bihar al-Anwar: “They will be the assistants of al-Mahdi and rulers on the earth.”(۳)

The Sadiq (Truthful) of the Ahl al-Bayt (‘a) said: “When Hadrat al-Qa’im (‘atfs) rises up, he will designate a ruler for every country and say to him: ‘The program of your activity is

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۱ - Ithbat al-Hudah, vol. ۳, p. ۵۵, as quoted from ‘Ayyashi, Tafsir ‘Ayyashi, and according to Rawdah al-Wa‘izin, p. ۲۶۶. Imam al-Mahdi will bring out twenty seven persons from behind the Ka‘bah.

۲- Ibn Tawus, Malahim, p. ۲۰۲; Dala’il al-Imamah, p. ۳۰۷ with a slight variation.

۳- Bihar al-Anwar, vol. ۵۲, p. ۳۶۵. See Dala’il al-Imamah, p. ۲۴۹.

in your hand. If in the performance of a duty a problem arises for which you do not know the ruling, look at the palm of your hand and act according to what you find therein.”(۱)

It is possible that finding the judicial ruling on a problem from the palm of the hand alludes to the speed of communication with the central government and obtaining the pertinent information on solving them. It may also point to the amazing talent of the officials in performing their tasks that with just a single glance they could pronounce a ruling. Perhaps the hadith is talking about a miracle, which the human mind could not comprehend, by which problems could be easily solved.

Imam al-Baqir (‘a) said: “After the advent of al-Mahdi (‘atfs) no one’s right could be usurped by another without it being regained by the Imam and returned to its rightful owner.”(۲)

Imam as-Sadiq (‘a) said: “When the Qa’im of the Progeny of Muhammad (S) rises up, he will judge and issue rulings based on the method of judgment of Prophet Dawud (David) and he will not be dependent on witnesses and evidence. God will inspire him (the divine laws) and he will behave according to his (inspired) knowledge and make judgments based upon it.”(۳)

Ja‘far ibn Sayyar Shami said: “The magnitude of the restoration of lost rights (during the time of al-Mahdi (‘atfs)) will be to such an extent that if the right of a certain person is between the teeth of

Nu'mani, Ghaybah, p. ۳۱۹; Dala'il al-Imamah, p. ۲۴۹; Ithbat al-Hudah, vol. ۳, p. ۵۷۳; -۱
.Bihar al-Anwar, vol. ۵۲, p. ۳۶۵; vol. ۵۳, p. ۹۱
.Ayyashi, Tafsir 'Ayyashi, vol. ۱, p. ۶۴; Bihar al-Anwar, vol. ۵۲, p. ۲۲۴' -۲
.Rawdah al-Wa'izin, p. ۲۶۶; Basa'ir ad-Darajat, vol. ۵, p. ۲۵۹ -۳

(another, the Imam will regain it and restore it to its owner."(۱

Of course, such actions with respect to the rights of people will be done by the courts which are convened during the rule of al-Mahdi ('atfs) and the judges therein will be such figures as Salman, Malik al-Ashtar, the great men among the community of Musa, and others, and the top judicial post will be assumed by the Imam himself. It would be natural that there will be no more concern for the trampling of rights as the statement, "If the right of a certain person is between the teeth of another, the Imam .will regain it and restore it to its owner," bespeaks of this reality

The Economy

point

If a government is supported up by God and implements the divine laws and rules in the society, by its grace, the people will also be transformed and direct their steps toward piety and goodness. As a result, the favors of God will be showered on His .servants from all directions

:We read in the Holy Qur'an

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وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاء وَالأَرْضِ)

If the people of the towns had been faithful and God-wary, We would have opened" (to them blessings from the heaven and the earth."(۲

In the government of al-Mahdi ('atfs) in which the people will direct their steps toward submission to God and obedience to the Proof of Allah, there will be no more reason for the sky and earth to withhold their

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۱- Ibn Hammad, Fitan, p. ۹۸; 'Iqd ad-Durar, p. ۳۶; Ibn Tawus, Malahim, p. ۶۸; Al-Qawl al-Mukhtasar, p. ۵۲.

۲- Surah al-A'raf ۷:۹۶.

blessings from the servants of God.

As such, seasonal rains will pour; rivers will become full of flowing water; the soil will become fertile; agriculture will bloom; gardens will become green and full of fruits; desert climates in places such as Mecca and Medina which had never become verdant will at once turn into palm-groves; and animal husbandry will flourish.

The society's economy will boom; poverty and indigence will be wiped out; there will be progress everywhere, and commerce will flourish considerably.

There are many hadiths transmitted concerning the economic boom at the time of the Imam of the Age ('atfs). It shall suffice for us to quote some of them here:

Economic Boom and Social Welfare

point

What can be deduced from the hadiths in this context is that as a result of the improvement in economic conditions, poverty and indigence will be uprooted from human society, and a needy person will be endowed with so many assets and wealth that he would be incapable of carrying them. The condition of the society will be such that those who are liable to pay zakat will find difficulty in finding recipients entitled to it.

۱. Distribution of Properties and the Endowment of Possessions

Imam al-Baqir ('a) said: "When the Qa'im of the Ahl al-Bayt rises up, he will distribute the public treasury to the people evenly and he will behave justly with them.

Riches on the ground (such as zakat and khums) as well as underground wealth (like

treasures and minerals) will be gathered through him. Then, the Imam will address the people, thus: "Come and take those things

for the sake of which you used to sever relationships, shed blood and commit sins. He will give wealth such that no one before him had ever done."(۱)

The Messenger of Allah (S) said: "At the end of time, a caliph will appear who will bestow properties without reckoning."(۲)

The Messenger of Allah (S) also said: "At the time of despair and the emergence of seditions, a person with the name of Mahdi will appear whose generosity to the people will be wholesome."(۳)

The munificence of al-Mahdi ('atfs) will be like that of a father, without reservation. Therefore, his generosity will be pleasant. His munificence would be contrary to the munificence of others which leads to the servitude of the recipients, trampling upon their religion, and their humiliation.

The Prophet (S) also said: "A person from Quraysh will appear... and he will distribute wealth among the people and act based on the Sunnah of their Prophet."(۴)

In another hadith, he (S) said: "The Mahdi will take out treasures from under the ground, distribute wealth among the people, and restore the splendor of Islam."(۵)

The Prophet (S) also said: "During the last period of my ummah, there will be a caliph who will give handfuls of possessions to the people without counting them."(۶)

Abdullah ibn Sinan reports: "My father said to Imam as-Sadiq ('a): 'I have at my disposal some tributary lands which I have cultivated.' The Imam ('a) remained silent for a while and then said: 'If our Qa'im rises up, your share

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۱- 'Ilal ash-Shara'i', p. ۱۶۱; Nu'mani, Ghaybah, p. ۲۳۷; 'Iqd ad-Durar, p. ۳۹; Bihar al-

.Anwar, vol. ۵۲, p. ۳۹۰; Ithbat al-Hudah, vol. ۳, p. ۴۹۷

۲- Ibn Hammad, Fitan, p. ۹۸; Ibn Abi Shaybah, Musannif, vol. ۱۵, p. ۱۹۶; Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ۳, p. ۵; Ibn Bitriq, 'Umdah, p. ۴۲۴.

۳- Shafi'i, Bayan, p. ۱۲۴; Ihqaq al-Haqq, vol. ۱۳, p. ۲۴۸; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۲۰۷.

۴- Abu Dawud, Sunan Abu Dawud, vol. ۴, p. ۱۰۸.

۵- Ibn Tawus, Malahim, p. ۶۹.

۶- 'Abd ar-Razzaq, Musannif, vol. ۱۱, p. ۳۷۲; Ibn Batriq, 'Umdah, p. ۴۲۴; As-Sawa'iq al-Muhriqah, p. ۱۶۴; Baghawi, Masabih as-Sunnah, vol. ۲, p. ۱۳۹; Shafi'i, Bayan, p. ۱۲۲; Ibn Tawus, Malahim, p. ۶۹.

from the land will be more than that'."(۱)

Imam al-Baqir ('a) said: "When the Qa'im of the Ahl al-Bayt rises up, he will distribute the public treasury among the people evenly and he will behave justly with them."(۲)

The Messenger of Allah (S) said: "The name of the last Imam will be similar to mine. He will appear and fill the world with justice. When wealth would have been stored up, a person will ask for property from him. The Imam ('atfs) will say: 'Take it yourself from these possessions."(۳)

۲. The Uprooting of Poverty from Society

The Messenger of Allah (S) said: "When Hadrat al-Mahdi ('atfs) rises up... Properties and zakats will be brought in the alleys, but one could hardly be found who would be willing to receive them."(۴)

He (S) also said: "The Mahdi ('atfs) will be from my ummah and during his rule property and wealth will be stockpiled."(۵)

This hadith alludes to the elimination of society's needs to the extent that wealth will exceed consumption. In other words, the government of Hadrat al-Mahdi ('atfs) apart from having no budget deficit will have surplus income.

Imam as-Sadiq ('a) said: "When our Qa'im rises up... The earth will bring out its

treasures and expose them in such a manner that the people could see them on the ground with their own eyes. The payers of zakat will look for someone needy to whom they could give their zakat but they would not be able to find anyone. Owing to the grace and munificence of

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١- Al-Kafi, vol. ٥, p. ٢٨٥; At-Tahdhib, vol. ٧, p. ١۴٩.

٢- Nu'mani, Ghaybah, p. ٢٣٧; Bihar al-Anwar, vol. ٥١, p. ٢٩.

٣- Ibn Tawus, Malahim, p. ٧٠; Bihar al-Anwar, p. ٣٧٩. See Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ٣, p. ٢١; Ihqaq al-Haqq, vol. ١٣, p. ٥٥.

۴- Iqd ad-Durar, p. ١۶۶; Al-Mustajad, p. ٥٨. In the hadith it is thus stated: "They will place property in the local houses". Al-hawa (الحواء) in this context refers to adjacent houses situated in the same locality.

٥- Hakim, Mustadrak, vol. ۴, p. ٥٥٨; Ash-Shi'ah wa'r-Raj'ah, vol. ١, p. ٢١۴.

God, the people will become needless of others."(١)

Ali ibn 'Uqbah narrated: "During that time, no one would be able to find a place where they can give charity and spend money in the way of goodness because the believers will be free from want everywhere."(٢)

Imam al-Baqir ('a) said: "The people will go to al-Mahdi paying their taxes. God will endow our Shi'ah with a comfortable and easy life and they will live while being free from want. And if the grace and felicity of God had not encompassed them, they would have risen up with such freedom from want."(٣)

Imam al-Baqir ('a) said: "Hadrat al-Mahdi ('a) will give gifts to the people twice a year. He will give salaries twice a month and he will treat the people equally in such a manner that nobody who is in need of zakat could be found in society. The payers of zakat will bring the share of the poor to them but the poor will not accept them. Having no alternative, they will place the revenue in specially bags and bring them where the Shi'ah are located but they will say, 'We are not in need of your dirhams'."(۴)

From the abovementioned hadiths two points can be learned. Firstly, the people during the rule of Hadrat al-Mahdi (‘atfs) will have intellectual maturity such that, even without any force and pressure exerted on them, they will perform their obligations in every respect. One of these obligations is the payment of taxes on their income to

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.Shaykh al-Mufid, Al-Irshad, p. ۳۶۳; Bihar al-Anwar, vol. ۵۲, p. ۳۳۷ -۱

Shaykh al-Mufid, Al-Irshad, p. ۳۴۴; Al-Mustajad, p. ۵۰۹; Bihar al-Anwar, vol. ۵۲, p. ۳۳۹. -۲

See Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ۲, pp. ۵۳, ۲۷۲, ۳۱۳; vol. ۳, p. ۵; Majma‘ .az-Zawa’id, vol. ۷, p. ۳۱۴; Ithbat al-Hudah, vol. ۳, p. ۴۹۶

.Bihar al-Anwar, vol. ۵۲, p. ۳۴۵ -۳

Nu‘mani, Ghaybah, p. ۲۳۸; Hilyah al-Abrar, vol. ۲, p. ۶۴۲; Bihar al-Anwar, vol. ۵۲, p. ۳۹۰. -۴

See Bihar al-Anwar, vol. ۵۲, p. ۳۵۲; Ibn Abi Shaybah, Musannif, vol. ۳, p. ۱۱۱; Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ۴, p. ۳۰۶; Bukhari, Sahih al-Bukhari, vol. ۲, p. ۱۳۵; .Muslim, Sahih Muslim, vol. ۲, p. ۷۰

.the Islamic state

If all the Muslims would pay the khums on their income and zakat on their assets to the Islamic government, their aggregate will be huge and the government would .become able to undertake any measure of reform and public service

Secondly, although Hadrat al-Mahdi’s (‘atfs) grants to the people at that time will be countless and the people will have incomes through various means that would render them free from need, what is worthy of attention is the sublime nature and spirit of .contentment they will have

For, there are many rich people who have hungry natures and greedy spirits while there are many people who, in spite of their being poor, have lofty natures and spirits of contentment. The people during the period of the Imam of the Time (‘atfs) will possess the spirit of contentment and this is the very spiritual transformation that will .occur at that time

٣. Attending to the Affairs of the Deprived and the Downtrodden

The Messenger of Allah (S) said: "…At that time, al-Mahdi (S) will appear and he is from the progeny of this person ('Ali ibn Abi Talib ('a)). Through his hand, God will eliminate liars, remove difficult circumstances, and take away the rope of slavery and servitude from your necks."(١)

The Commander of the Faithful ('a) said: "When the Imam of the Time ('atfs) appears, no Muslim slave will remain without being bought by the Imam and freed in the way of God, and no debtor will remain without his debt being paid by the Imam."(٢)

Imam al-Baqir ('a) said: "When al-Mahdi ('atfs) appears,

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١- Shaykh at-Tusi, Ghaybah, p. ١١۴; Ithbat al-Hudah, vol. ٣, p. ۵٠٢; Bihar al-Anwar, vol. ۵١, p. ٧۵.

٢- 'Ayyashi, Tafsir 'Ayyashi, vol. ١, p. ۶۴; Bihar al-Anwar, vol. ۵٢, p. ٢٢۴.

he will go to the city of Medina and free everyone from the Bani Hashim who was imprisoned there."(١) Then, Ibn Artah said: "He will go to Kufah and set free the prisoners from the Bani Hashim there."

Tawus al-Yamani said: "The salient feature of al-Mahdi ('atfs) is that he would be strict in relation to his rulers and officials and would be generous in giving wealth. In relation to the helpless, weak and indigent, he will be kind and magnanimous."(٢)

Abu Ru'bah said: "The Mahdi will give presents to the weak with his own hands."(٣)

This probably means that in distributing gifts and presents, the Imam ('a) will pay particular attention to the deprived and weak, giving them more property. In addition to the right that every Muslim has with respect to his share in the public treasury, he will give to the poor as much as he deems appropriate.

Prosperity and Development

We will realize the magnificence and importance of the prosperity and development during the rule of the Imam of the Time ('a) when we try to take into account the magnitude of the destruction prior to his advent. Yes, the world that had suffered from ruinous war, that had fallen prey to the carnal desires of the power-mongers, that had been burnt in the fire of war for long periods, and had left behind death and destruction, will be more in need of prosperity and development. The government of al-Mahdi ('atfs) will undertake the repairing of those destructions and make the entire world

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Ibn Hammad, Fitan, p. ۸۳; Al-Hawi Li'l-Fatawa, vol. ۲, p. ۶۷; Muttaqi Hindi, Burhan, p. -۱ .۱۱۸

.Iqd ad-Durar, p. ۱۶۷' -۲

.Ibn Tawus, Malahim, p. ۶۸; Aqd ad-Durar, p. ۲۲۷ -۳

.prosperous and developed

Imam 'Ali ('a) said: "The Mahdi ('atfs) will dispatch his companions to different lands. He will send companions who had paid allegiance to him from the beginning of the uprising off to the cities, enjoining justice and benevolence. Each of them will become the ruler of a territory on the earth. Afterward, all cities of the world will flourish (through justice and benevolence."(۱

In this regard, Imam al-Baqir ('a) said: "During the rule of al-Mahdi ('atfs) no ruined place will remain on the surface of the earth without it being rehabilitated and (developed."(۲

The same Imam ('a) also said: "After entering Kufah... Hadrat al-Mahdi ('atfs) will assign a group to dig a river from behind the shrine of Imam al-Husayn ('a) (outside the city of Karbala') toward the Ghariyin for the water to flow toward the city of Najaf, (and they will build bridges across this river."(۳

Imam as-Sadiq ('a) said: "When our Qa'im rises up... The houses of Kufah will be

(connected to the river of Karbala and Hirah.”(۴

This hadith indicates the expansion of the city of Kufah, which will spread in the direction of Hirah, which is at present approximately sixty kilometers away from Kufah and to Karbala’, in another direction, which also is the same distance from .Kufah

Habah ‘Arani said: “The Commander of the Faithful (‘a) went to Hirah. There, pointing toward Kufah, he said: ‘Certainly, the houses of the city of Kufah will be connected to the city of Hirah and it will be

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۱- .Ash-Shi‘ah wa’r-Raj‘ah, vol. ۱, p. ۱۶۸

۲- Kamaluddin, vol. ۱, p. ۳۳۱; Al-Fusul al-Muhimmah, p. ۲۸۴; As‘af ar-Raghibin, p. ۱۵۲; .Wafi, vol. ۲, p. ۱۱۲; Nur ath-Thaqalayn, vol. ۲, p. ۲۱۲; Ihqaq al-Haqq, vol. ۱۳, p. ۳۴۲

۳- Shaykh al-Mufid, Al-Irshad, p. ۳۶۲; Shaykh at-Tusi, Ghaybah, p. ۲۸۰; Rawdah al-Wa‘izin, vol. ۲, p. ۲۶۳; Sirat al-Mustaqim, vol. ۲, p. ۲۶۲; A‘lam al-Wara, p. ۴۳۰; Al-Mustajad, p. ۵۸۰; Kashf al-Ghummah, vol. ۳, p. ۲۵۳; Bihar al-Anwar, vol. ۵۲, p. ۳۳۱; vol. ۹۷, .p. ۳۸۵

۴- Shaykh at-Tusi, Ghaybah, p. ۲۹۵; Bihar al-Anwar, vol. ۵۲, pp. ۳۳۰, ۳۳۷; vol. ۹۷, p. ۳۸۵. It is thus stated in Shaykh al-Mufid’s Al-Irshad, “The houses of the residents of Kufah will be connected to the river of Karbala’” (کربلاء بنهر الکوفه أهل بیوت اتصلت). See Rawdah al-Wa‘izin, vol. ۲, p. ۲۶۴; A‘lam al-Wara, p. ۴۳۴; Khara’ij, vol. ۳, p. ۱۱۷۶; Sirat al-Mustaqim, .vol. ۲, p. ۲۵۱; Al-Mahajjah, p. ۱۸۴

so developed that every dhara‘(۱) (approximately one meter) of land in these two (cities will be sold and purchased at great expense for many dinars.”(۲

Perhaps, the future expansion of Kufah and the expensiveness of its property will be due to its being the capital of the Islamic government in the future and based on .hadiths, the faithful will go there

In the same vein, roads and highways will expand during the period of Hadrat al-

Mahdi ('atfs) and special rules will be observed in this context. In this connection, Imam al-Baqir ('a) said:

"When Hadrat al-Qa'im rises up, he will go to Kufah... Then, no corniced mosque (having a porch or crenation or overlooking other houses) will remain on the surface of the earth without being destroyed by him and restoring it to a form lacking their previous features, and he will expand the main roads."(٣)

Imam al-Kazim ('a) said: "When our Qa'im rises up, he will inform those who own means of transportation (animal or otherwise) to travel along the middle of the highways and roads just as he will order pedestrians to walk on the sidewalks of the street. Thus, anyone riding who traveled along the edge of the street and harmed somebody will be obliged by the Imam ('a) to pay blood-money. Similarly, any pedestrian who walked in the middle of the street and was harmed by somebody would have no right to receive blood money."(۴)

We can understand from this hadith that the cities

١- Every dhara' is equivalent to a range between ۵٠ and ٧٠ centimeters. See Al-Munjid.
٢- At-Tahdhib, vol. ٣, p. ٢۵٣; Maladh Al-Akhyar, vol. ۵, p. ۴٧٨; Bihar al-Anwar, vol. ۵٢, p. ٣٧۴.
٣- Shaykh al-Mufid, Al-Irshad, p. ٣۶۵; Bihar al-Anwar, vol. ۵٢, p. ٣٣٩.
۴- At-Tahdhib, vol. ١٠, p. ٣١۴; Wasa'il ash-Shi'ah, vol. ١٩, p. ١٨١; Maladh al-Akhyar, vol. ١۶, p. ۶٨۵; Ithbat al-Hudah, vol. ٣, p. ۴۵۵.

will be so developed, main roads so expanded and means of transportation so multiplied that a law will be imposed not only for the means of the transportation but also for pedestrians.

Yes, a government that will use science and technology, expand the main roads, and construct expressways will also impose a law for driving with strong executive guarantees.

Agriculture

point

One of the sectors that will experience considerable transformation during the rule of the Imam of the Time ('atfs) is the agricultural sector (farming and animal husbandry). After the people had tasted the pain of scant rain, long draughts, lack of foodstuffs, the destruction of sown fields, and a lack of news about domesticated animals and animal husbandry, when in order to procure a loaf of bread one sometimes had to sacrifice the most valuable things he possessed, i.e. chastity and dignity, a tremendous transformation in agriculture will occur and foodstuffs will become abundant in society.

Prior to the advent of the Imam ('a) if there was any rain, the earth was not receptive to it and when the earth was receptive, the rain did not come or would sometimes fall at the wrong time and agricultural products would be destroyed. During the time of the Imam ('a), the rain would change.

Initially, rain which had not so far been experienced by the people throughout their lives would fall. Thereafter, divine grace will descend opportunely upon the people, and as a result, the blessings of God for them will become abundant to

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such an extent that it would seem as if they had received ten years of produce in one day. It has been stated in hadiths that for every man (three kilograms) of wheat one could harvest a hundred man of produce.

Some hadiths mention the fall of twenty four rains after the advent of Imam al-Mahdi ('atfs). Thereafter, accordingly, great blessings will envelop the people, encompassing flora and fauna as well. Plains, mountains and deserts, and perennially barren fields will become verdant; the divine blessings will be so bountiful that the people would wish for a new life for the dead.

۱. The Abundance of Rain

(The Messenger of Allah (S) said: "The sky will shower upon them abundant rain."(۱)

(In another hadith he (S) said: "God will send down for him blessings from the sky."(۲)

He (S) also said elsewhere: "He ('atfs) will fill the earth with justice and equity while the sky will send down rain, and as a result, the soil will produce its crops permanently and my ummah during the rule of the Imam ('atfs) will enjoy blessings the like of which (has not been seen before."(۳)

In this connection, the Commander of the Faithful ('a) said: "Because of our existence, God, the Exalted, began His creation and will also end it because of our existence. He extinguishes whatever He wills through us and creates anything He wills through us. Owing to our existence, He removes difficult circumstances, and sends down the rain for our sake. So, let (the world's) deception not deviate you from

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۱- Majma' az-Zawa'id, vol. ۷, p. ۳۱۷; Ihqaq al-Haqq, vol. ۱۳, p. ۱۳۹.

۲- Iqd ad-Durar, p. ۱۶۹; Ibn Tawus, Malahim, p. ۷۱, ۱۴۱'.

۳- Al-Matalib al-'Aliyah, vol. ۴, p. ۲۴۲; Ibn Tawus, Malahim, p. ۱۳۹; Ithbat al-Hudah, vol. ۳, p. ۵۲۴; Ihqaq al-Haqq, vol. ۱۹, p. ۶۵۵. See Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ۲, p. ۲۶۲; Bihar al-Anwar, vol. ۵۲, p. ۳۴۵; Ihqaq al-Haqq, vol. ۱۹, p. ۱۶۹, ۶۶۳.

the way of God. From the day God closes the doors of the sky, even a drop of rain will (not fall, and if our Qa'im rises up, the sky will send down its rain of mercy."(۱)

Imam as-Sadiq ('a) said: "When the time for the advent of Hadrat al-Qa'im comes, in Jumadi ath-Thani and ten days in the month of Rajab, a rain will fall the like of which (the people have not seen."(۲)

Sa'id ibn Jubayr said: "The year when Hadrat al-Mahdi ('atfs) rises up, it will rain (twenty four times whose effects and blessings will be made manifest."(۳)

Concerning the abundance of water during the period of Hadrat al-Qa'im ('atfs), the Noble Messenger of Islam (S) said: "During his (al-Mahdi's) rule, water will be

abundant and the water (level) of rivers will rise."(4)

He (S) also said in another hadith: "...Rivers will overflow with water, springs will gush forth and spill over, and the earth will produce crops manifold times."(5)

2. The Surplus of Agricultural Produce

The Messenger of Allah (S) said: "How happy would life be after al-Masih (Christ) ('a) kills ad-Dajjal because the sky will be granted permission to let rain fall and the earth to produce crops. If a seed was to be thrown on Mount Safa (which is rocky and barren), it would surely grow. At that time rancor and jealousy will fade away such that if a person passes by a lion, he will not be harmed, and if he treds upon a snake, he will not be bitten."(6)

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1- Minan ar-Rahman, vol. 2, p. 42.

2- Bihar al-Anwar, vol. 52, p. 337; Wafi, vol. 2, p. 113.

3- Ihqaq al-Haqq, vol. 13, p. 169.

4- Iqd ad-Durar, p. 84'.

5- Shaykh al-Mufid, Ikhtisas, p. 208; Bihar al-Anwar, vol. 52, p. 304.

6- Firdaws al-Akhbar, vol. 3, p. 24.

Prophet (S) also said: "My ummah during the period of al-Mahdi ('atfs) will acquire blessings the like of which has never been seen, and no believer or infidel has ever attained such a blessing. The sky will send down rains in succession while the earth will not keep anything from the plants but send it out (i.e., it will let the plants grow)."(1)

Regarding the preparedness of the earth in the time of al-Mahdi ('atfs), the Messenger of Allah (S) said: "The earth is like silver, which becomes calm after its ebullition. It will be ready for cultivation and the flourishing of plants. It was the same during the time of Hadrat Adam ('a)."(2)

:Concerning the blessings of the produce and their good quality, the Prophet (S) said

A pomegranate will satisfy many persons(٣) while a bunch of grapes will be...“ (consumed by many (and satiate them).”(۴

Imam ‘Ali (‘a) said: “Hadrat al-Mahdi (‘atfs) will conquer the east and the west... He will remove evils and disturbances and replace them with wholesome and good things so much so that a wheat and barley farmer can get from every man (a unit of measurement equivalent to three kilograms) of wheat, a hundred man of produce :just as God said

(فِی کُلِّ سُنْبُلَهٍ مِائَهُ حَبَّهٍ وَاللَّهُ یُضَاعِفُ لِمَنْ یَشَاءُ)

In every ear (grow) a hundred grains. Allah enhances severalfold whomever He“ (wishes.”(۵)”(۶

The same Imam (‘a) also said: “The Mahdi (‘atfs) will enjoin his officials to observe justice among the people in the cities... A farmer

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١- Ibn Tawus, Malahim, p. ١۴١. See Shaykh at-Tusi, Ghaybah, p. ١١۵; Ithbat al-Hudah, vol. ٣, p. ۵٠۴.

٢- Ibn Tawus, Malahim, p. ١۵٢; Ibn Majah, Sunan Ibn Majah, vol. ٢, p. ١٣۵٩; Ibn Hammad, Fitan, p. ١۶٢; ‘Abd ar-Razzaq, Musannif, vol. ١١, p. ٣٩٩, with variation.

٣- Ibn Tawus, Malahim, p. ١۵٢; Ad-Durr al-Manthur, vol. ۴, p. ٢۵۵, with difference; ‘Abd ar-Razzaq, Musannif, vol. ١١, p. ۴٠١.

۴- Ibid.

۵- Surah al-Baqarah ٢:٢۶١.

۶- Ash-Shi‘ah wa’r-Raj‘ah, vol. ١, p. ١۶٧.

at the time will sow a mudd(١) (of grain) and reap seven hundred mudds of crops as (God, the Exalted, said and God will also increase it manifold.”(٢

With regard to the fruition of trees, he (‘a) said: “At the time of al-Mahdi (‘atfs) trees

(will bear fruits (plentifully) and blessings will abound."(٣)

The Commander of the Faithful ('a) said elsewhere: "When our Qa'im rises up, the sky will send down its rain while the earth will let its plants sprout such that if a woman travels on foot from Iraq to Sham, she will tread on nothing but grasses and (shrubs."(۴)

Maybe the Imam ('a) mentions this region as an example. It must be noted that the present geographical condition of this region is such that on this route nothing can be found except the cacti of the desert. Perhaps, mentioning this region is meant to indicate that during the time of Hadrat al-Mahdi ('atfs) all barren lands will become .verdant

In relation to this, the Prophet of God (S) said: "When Hadrat al-Mahdi appears to my ummah, the earth will bring forth its crops, fruits and flowers will grow while the sky (will send down its rain."(۵)

:On the interpretation of the noble Qur'anic verse

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مُدْهَامَّتَانِ

)

",Dark green"

(۶)

Imam a

s

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S

) adiq

a‘

”.said: “Date palms will connect Mecca and Medina (

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The same Imam (‘a) also said: “…By God! After the appearance of ad-Dajjal, there will (be (flourishing) agriculture and trees will be planted (plentifully).”(٨

As narrated by Shaykh at-Tusi in At-Tahdhib, “We

p: ٢٢٩

Mudd: a unit of measurement which is equivalent to ١٨ liters in Iraq. See Farhang-e -١ .Faarsi-ye ‘Amid, p. ٩٣٥

.Iqd ad-Durar, p. ١٥٩; Ibn Tawus, Malahim, p. ٩٧; Al-Qawl al-Mukhtasar, p. ٢٠‘ -٢

Ibn Tawus, Malahim, p. ١٢٥; Al-Hawi Li’l-Fatawa, vol. ٢, p. ۶١; Muttaqi Hindi, Burhan, -٣ .p. ١١٧

.Tuhaf al-‘Uqul, p. ١١٥; Bihar al-Anwar, vol. ۵٢, pp. ٣١۶, ٣۴۵ -۴

Al-Manaqib wa’l-Mathalib, p. ۴۴; Ihqaq al-Haqq, vol. ١٩, p. ۶٧٧. See Ibn Majah, Sunan -۵ Ibn Majah, vol. ٢, p. ١٣۵۶; Hakim, Mustadrak, vol. ۴, p. ۴٩٢; Ad-Durr al-Manthur, vol. ٢, p. .٢۴۴

.Surah ar-Rahman ۵۵:۶۴ -۶

.Tafsir Qummi, vol. ٢, p. ٣۴۶; Bihar al-Anwar, vol. ۵١, p. ۴٩ -٧

Al-Kafi, vol. ۵, p. ٢۶٠; Man La Yahduruh al-Faqih, vol. ٣, p. ١۵٨; Wasa’il ash-Shi‘ah, vol. -٨ .١٣, p. ١٩٣; At-Tahdhib, vol. ۶, p. ٣٨۴

(will do farming and plant trees.”(١

The Flourishing of Animal Husbandry .٣

The Messenger of Allah (S) said: “During the last period of the life of my ummah, Hadrat al-Mahdi (‘atfs) will appear… and sheep and (other) domesticated animals will

become abundant.”(۲)

The Prophet (S) also said: “At that time, there will be herds of animals and they will continue to live.”(۳)

A point worthy of note in the statement of the Prophet (S) above is that prior to that period, it seems that on account of the scarcity of water and forage as well as the spread of diseases, domesticated animals could hardly survive.

He (S) said elsewhere: “After the killing of ad-Dajjal, God will bestow blessings on the herds of animals so much so that a young camel (which is at the age of preparation for pregnancy) would be able to satisfy a number of people; a calf would be the enough food for an entire tribe; and a goat would be enough to feed a certain number of people.”(۴)

Commerce

The growth and expansion of commerce in a society is a sign of its economic development and prosperity. The closing of markets and commercial stagnation are signs of a society’s poverty. Since the people during the rule of the Imam of the Age (‘atfs) will experience good economic conditions, commerce will flourish and markets will be active.

The Messenger of Allah (S) said in this regard: “Among the signs of Qiyamah (advent of al-Mahdi (‘atfs)) are the following: Assets and wealth will flow like a flood

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۱- At-Tahdhib, vol. ۶, p. ۳۸۴.

۲- Hakim, Mustadrak, vol. ۴, p. ۵۵۸; ‘Iqd ad-Durar, p. ۱۴۴; Muttaqi Hindi, Burhan, p. ۸۴; Kashf al-Ghummah, vol. ۳, p. ۲۶۰; Ihqaq al-Haqq, vol. ۱۳, p. ۲۱۵; Bihar al-Anwar, vol. ۵۱, p. ۸۱; Ash-Shi‘ah wa’r-Raj‘ah, vol. ۱, p. ۲۱۴.

۳- Jami‘ al-Ahadith, vol. ۸, p. ۷۷; Ihqaq al-Haqq, vol. ۱۳, p. ۲۱۵; vol. ۱۹, p. ۶۸۱.

۴- Ibn Hammad, Fitan, p. ۱۴۸.

among the people; knowledge and learning will become manifest; and commerce will

among the people, knowledge and learning will become manifest, and commerce will expand and flourish.”[۱]

Abdullah ibn Salam said: “After the elimination of ad-Dajjal, the people will live for forty years; date palms will be planted; and markets will be established.”[۲]

Health and Medical Services

point

One of society’s problems prior to the advent of the Imam of the Time (‘atfs) will be the deterioration of health conditions and the inefficiency of treatment measures, which as a result, will lead to the spread of contagious diseases and sudden death throughout the world.

The spread of ailments such as leprosy, plague, paralysis, blindness, heart failure, and hundreds of others will be so threatening to the lives of people that it would seem as if everyone was waiting for certain death without any hope for a longer life. When they go to bed at night, there would be no hope for them to wake up and survive the following day, and if they were going outside, there would be no hope for their return.

These heartrending and painful circumstances will arise as effects of environmental pollution and as a consequence of the use of chemical, nuclear and biological weapons. The increase in the number of the dead as well as their not being buried and their decay will be factors for the outbreak of those diseases, or as a result of other psychological and emotional diseases that will occur out of hopelessness and the loss of loved ones. The causes of all these things might however be

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۱- Ibn Qutaybah, ‘Uyun al-Akhbar, vol. ۱, p. ۱۲.

۲- Ibn Abi Shaybah, Musannif, vol. ۱۵, p. ۱۴۲; Ad-Durr al-Manthur, vol. ۵, p. ۳۵۴; Muttaqi Hindi, Burhan, p. ۱۹۳.

due to other factors of which we are unaware.

The government of Hadrat al-Mahdi ('atfs) in such a state of affairs will be the light of hope in the hearts of the calamity-smitten and afflicted people of that time for the elimination of such conditions and the restoration of health to human society. This is exactly what the government of the Imam of the Time ('a) will do.

We shall mention here some hadiths regarding the condition of health and medical treatment prior to the Imam's advent. Then, we shall examine some hadiths about the efforts of Hadrat Hujjah ('atfs) in safeguarding society's health and medical services:

The Spread of Diseases and Sudden Deaths

The Messenger of Allah (S) said: "Among the signs of the approach of the Day of Resurrection is that a man will die without pain or ailments."(١)

In another hadith, he (S) said: "During the approach of Qiyamah, there will be excessive and successive sa'iqahs (thunder and lightning that would ignite fires and cause burning) so much so that when a person is in the company of his relatives or a group, he will ask, 'Yesterday, who among you was struck by lightning and was burned?' It will be answered: "So and so..."(٢)

Sa'iqah means unconsciousness or the loss of intellect from hearing a frightening sound. It also means catching fire or burning. Therefore, a person who is afflicted with sa'iqah either loses his intellect, or is burned from the effect of its fire(٣) and turned into ashes.

Of course, it is possible for

١- Firdaws al-Akhbar, vol. ۴, p. ٢٩٨.

٢- Ahmad ibn Hanbal, Musnad Ibn Hanbal, vol. ٣, p. ۶۴; Firdaws al-Akhbar, vol. ۵, p. ۴٣۴.

٣- See Farhang-e Farsi-ye 'Amid, vol. ٢, p. ۶٨٨.

sa'iqah to be the result of the explosion of advanced weapons at that time which will

burn and have a frightening sound such that anyone near them will turn into ashes. The effect they will have on human beings will not be anything but diseases; these three ailments and calamities can only be caused by destructive weapons.

The Messenger of Allah (S) said in another hadith: "During the approach of Qiyamah and Resurrection, there will be innumerable deaths and afterward will be years of many earthquakes."(۱)

In this regard, the Commander of the Faithful ('a) said: "Prior to the advent of al-Qa'im ('atfs), two types of death will become rampant, i.e. the "red death" and the "white death", which is actually the spread of epidemics."(۲)

Imam as-Sadiq ('a) said: "Among the signs of Qiyamah and Resurrection is the spread of paralysis and sudden death."(۳)

Imam al-Kazim ('a) quoted the Prophet (S) as saying: "The occurrence of sudden death, leprosy and hemorrhoids would be among the signs of the approach of Qiyamah and Resurrection."(۴)

It has been stated in Bayan al-A'immah, thus: "Among the signs of the approach of al-Mahdi's advent is the spread of cholera and plague throughout the world especially in Baghdad and its neighboring cities as a result of which many people will die."(۵)

Health

Astounding quantum leaps in science, medical science in particular, would be achieved during the rule of al-Mahdi ('atfs) and it will be utilized for the improvement of health in society. Other factors contributing to the improvement of

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۱- Al-Mu'jam al-Kabir, vol. ۷, p. ۵۹.

۲ - Shaykh al-Mufid, Al-Irshad, p. ۳۵۹; Nu'mani, Ghaybah, p. ۲۷۷; Shaykh at-Tusi, Ghaybah, p. ۲۶۷; I'lam al-Wara, p. ۴۲۷; Khara'ij, vol. ۳, p. ۱۱۵۲; Sirat al-Mustaqim, p. ۲۴۹; Bihar al-Anwar, vol. ۵۲, p. ۲۱۱; Ilzam an-Nasib, vol. ۲, p. ۱۴۷.

.Bihar al-Anwar, vol. ۵۲, p. ۳۱۳; Ibn Athir, Nihayah, vol. ۱, p. ۱۸۷ -۳
Bihar al-Anwar, vol. ۵۲, p. ۲۶۹, as quoted from Al-Imamah wa't-Tabsirah; Ilzam an- -۴
.Nasib, vol. ۲, p. ۱۲۵
.Bayan al-A'immah, vol. ۱, p. ۱۰۲ -۵

health in society would be extinguishing the flames of war; peace of mind; the preservation of mental health with the reformation of mankind; and the blossoming .of agriculture and animal husbandry providing proper nourishment for people

Thus, the state of public health during the period of the Imam of the Age ('atfs) will attain its highest and ideal level. It will be such that the physical condition of the people will change and their lifespans will become so much longer that sometimes a person would see his children, grandchildren and great grandchildren before .departing from this world

The Messenger of Allah (S) said: "The day after Isa ('a) comes down from heaven and kills ad-Dajjal, the sun will rise in the west (and not in the east) and for forty years you (will live prosperously and comfortably during which no one will die or get sick."(۱

Maybe what is meant by this statement is that death and sickness, which would have been widespread prior to the Imam's advent, will become insignificant and trivial during the period of the Imam. The literal meaning might also be true, i.e. during that particular period, there will be no death and sickness owing to the blessed presence .(of Hadrat Baqiyyatullah al-A'zam ('atfs

The Commander of the Faithful ('a) said: "During the rule of al-Mahdi ('atfs)... (lifespans will be long."(۲

Mufaddal ibn 'Umar said: "Imam as-Sadiq ('a) said: 'When our Qa'im rises up... the people under the aegis of his rule will have long lifespans to the

.Ibn Tawus, Malahim, p. ۹۷ -۱

.Iqd ad-Durar, p. ۱۵۹; Al-Qawl al-Mukhtasar, p. ۲۰‘ -۲

(extent that for every person a thousand children will be born’.”(۱

In this regard, Imam as-Sajjad (‘a) said: “When our Qa’im rises up, God, the Honorable and Glorious, will keep our Shi‘ah away from ailments and calamities, and make their hearts like solid iron and the strength of each of them to be equal to that of (forty men. They will be rulers on the earth and its leading figures.”(۲

Concerning the healthy condition of the environment during the rule of the Imam of the Time (‘atfs), Imam al-Baqir (‘a) said: “When our Qa’im rises up… septic tanks and (drainpipes along roads will be removed.”(۳

Maintaining health in cities and in the social environment is one of the responsibilities of a government. As such, every factor that might threaten the healthy condition of .the environment must be prevented

Dumping of domestic waste on the streets and constructing cess pits outside the house—as is the case in some deprived cities and villages—are detrimental to the healthy condition of the environment. So, we can see that one of the jobs to be .undertaken by Hadrat al-Mahdi (‘atfs) is to prevent any violation of health regulations

Medical Services

Since health conditions will reach their ideal levels during the period of Hadrat al-Mahdi (‘atfs), diseases will decrease; only a few individuals will be afflicted with sickness. Medical science will also reach its height and diverse sicknesses will be cured within a very short period of time. In addition to that, with the help of God, the Imam (‘atfs) himself will

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Shaykh al-Mufid, Al-Irshad, p. ۳۶۳; Al-Mustajad, p. ۵۰۹; Bihar al-Anwar, vol. ۵۲, p. ۳۳۷; -۱ .Wafi, vol. ۲, p. ۱۱۳

Nu‘mani, Ghaybah, p. ۳۱۷; Shaykh as-Saduq, Khisal, vol. ۲, p. ۵۴۱; Rawdah al- - ۲

.Wa'izin, vol. ۲, p. ۲۹۵; Sirat al-Mustaqim, vol. ۲, p. ۲۶۱; Bihar al-Anwar, vol. ۵۲, p. ۳۱۷

Man La Yahduruh al-Faqih, vol. ۱, p. ۲۳۴; Shaykh al-Mufid, Al-Irshad, p. ۳۶۵; Shaykh -۳ at-Tusi, Ghaybah, p. ۲۸۳; Rawdah al-Wa'izin, vol. ۲, p. ۲۶۴; I'lam al-Wara, p. ۴۳۲; Al-.Fusul al-Muhimmah, p. ۳۰۲; Ithbat al-Hudah, vol. ۳, p. ۴۵۲; Bihar al-Anwar, vol. ۵۲, p. ۳۳۳

cure the incurable. In fact, it can be said that no ailment would be found during the .(rule of the Imam ('atfs

Regarding the government of al-Mahdi ('atfs), Imam al-Husayn ('a) said: "No blind, paralytic or sick people will remain on the surface of the earth without being cured by (God."(۱

The Commander of the Faithful ('a) said: "…Then, our Qa'im who would then be in the state of occultation, will appear with Jibra'il before him and the Book of God behind (him. He will cure those who would be suffering from vitiligo and leprosy."(۲

It can be inferred from this hadith that Hadrat al-Mahdi ('atfs) himself will play a key .role in curing incurable diseases

Imam as-Sadiq ('a) said: "When our Qa'im rises up, God will keep the believers away (from diseases and restore them to health."(۳

In this regard, Imam al-Baqir ('a) said: "Anyone who happens to see the Qa'im from among us, the Ahl al-Bayt, will be cured if he had an ailment, and if he suffered from (weakness, he will become strong and energetic."(۴

It has thus been stated in Shaykh as-Saduq's Khisal: "During the time of Hadrat al-Mahdi ('atfs), diseases will be cured and they (the faithful) will become like pieces of (iron."(۵

Conclusion

(The Martyrdom or Passing Away of Imam al-Mahdi ('atfs

Different hadiths exist regarding the martyrdom or passing away of Imam al-Mahdi ('atfs), but because Imam Hasan al-Mujtaba ('a) has said, "Each one of us Imams will

either be poisoned or martyred," the hadiths that indicate the Imam's martyrdom can have preponderance over others that

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.Khara'ij, vol. ۲, p. ۴۸۹; Bihar al-Anwar, vol. ۵۳, p. ۶۲ -۱

.Dawhah al-Anwar, p. ۱۳۳; Ash-Shi'ah wa'r-Raj'ah, vol. ۱, p. ۱۷۱ -۲

Nu'mani, Ghaybah, p. ۳۱۷; Bihar al-Anwar, vol. ۵۲, p. ۳۶۴; Ithbat al-Hudah, vol. ۳, p. -۳ .۴۹۳

Nu'mani, Ghaybah, p. ۳۱۷; Shaykh as-Saduq, Khisal, vol. ۲, p. ۵۴۱; Rawdah al- - ۴ Wa'izin, vol. ۲, p. ۲۹۵; Sirat al-Mustaqim, vol. ۲, p. ۲۶۱; Bihar al-Anwar, vol. ۵۲, p. ۳۳۵, as .quoted from Khara'ij

.Shaykh as-Saduq, Khisal, p. ۵۰۷ -۵

.say otherwise

.Here, it will suffice to examine only a few pertinent hadiths

Concerning the noble Qur'anic verse, "Then We gave you back the turn (to prevail) over them,"(۱) Imam as-Sadiq ('a) said: "It means the revival of Imam al-Husayn ('a) and seventy of his companions during the period of the Imam of the Time wearing golden helmets. The return (raj'ah) and revival of Hadrat al-Husayn ('a) will be announced by them to the people so that the believers would not entertain doubt and .skepticism

This will occur while Hadrat al-Hujjah ('atfs) will be among the people. When knowledge and faith in him will be well-embedded in their hearts, the demise of Hadrat Hujjah will come. Then, Hadrat Imam al-Husayn ('a) will take charge of his ghusl (ritual bath for the dead), his shrouding (kafn), embalmment (hunut), and burial. (A non-wasiyy (executor of will) will never prepare the burial of a wasiyy."(۲

Zuhri said: "Hadrat al-Mahdi ('atfs) will live for fourteen years and then he will meet (the Lord by natural death."(۳

Artah said: "It has been narrated to me that Hadrat al-Mahdi ('atfs) will live for forty years. Then, he will die a natural death on his bed."(۴)

Ka'b al-Ahbar(۵) said: "The victor (mansur) of this ummah is al-Mahdi, and the inhabitants of the earth and the birds in the sky send salutations to him.

"It is he who will be tested in the war with Rome and other great battles. This test will take twenty years. Along with two thousand of his standard-bearing commanders he

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۱- Surah al-Isra' (or Bani Isra'il) ۱۷:۶.

۲- Al-Kafi, vol. ۸, p. ۲۰۶; Ta'wil al-Ayat az-Zahirah, vol. ۱, p. ۲۷۸; vol. ۲, p. ۷۶۲; Mukhtasar al-Basa'ir, p. ۴۸; Tafsir Burhan, vol. ۲, p. ۴۰۱; Bihar al-Anwar, vol. ۵۳, p. ۱۳; vol. ۵۱, p. ۵۶.

۳- Ibn Hammad, Fitan, p. ۱۰۴; Al-Bada' wa't-Tarikh, vol. ۲, p. ۱۸۴; Muttaqi Hindi, Burhan, p. ۱۶۳.

۴- Ibn Hammad, Fitan, p. ۹۹; 'Aqd ad-Durar, p. ۱۴۷; Muttaqi Hindi, Burhan, p. ۱۵۷.

۵- It is to be noted that according to the scholars of 'ilm ar-rijal (science concerned with the study of hadith chain of transmitters), Ka'b al-Ahbar is a known liar. The Imams from the Progeny of the Prophet ('a) did not accept his hadiths. See, for example, Muhammad Jawad Chirri, The Shi'ites Under Attack (Detroit: The Islamic Center of America, ۱۹۸۶), "Did Muslims other than Shi'ites Borrow Religious Teachings from Jews?", pp. ۶۲-۷۵, available online at: http://www.al-islam.org/the-shiites-under-attack-muhammad-jawad-chirri [۲۲]. (Trans.)

will attain martyrdom. Afterward, there will be no tragedy more painful than the martyrdom of Hadrat al-Mahdi ('atfs) after the tragedy of the demise of the Messenger of Allah (S)."(۱)

Of course, in my opinion, the statements of Zuhri, Artah and Ka'b are unreliable unless the opposite is proved.

The Manner of the Martrdom of Imam al-Mahdi ('atfs)

Regarding the manner of the martyrdom of Imam al-Mahdi ('atfs), it has been stated

in Ilzam an-Nasib, thus: “When his seventieth year comes to an end and his death is about to take place, a woman named Sa‘idah from the tribe of Bani Tamim will martyr .him. The salient feature of that woman is that she would have a beard like a man

When the Imam is passing by, she will throw a stone from a rooftop upon him and he“ will attain martyrdom. After he passes away, Imam al-Husayn (‘a) will perform the (rites of his ghusl, kafn and burial.”(٢)

Of course, with the exception of this book, I have not found this subject written .anywhere else, i.e. the manner of martyrdom of the Imam

Imam as-Sadiq (‘a) said: “Husayn (‘a), along with his companions who were martyred with him, will come(٣) and seventy prophets will accompany them just as Hadrat Musa was accompanied by seventy dispatched persons. Then, Hadrat al-Qa’im (‘atfs) will turn over his ring to him. Imam al-Husayn will perform Hadrat al-Qa’im’s ghusl, kafn, ”.hunut, and burial

,May peace be upon him on the day he was born, the day he will appear

the day he will die, and the

.Iqd ad-Durar, p. ١۴٩ -١

.Ilzam an-Nasib, p. ١٩٠; Tarikh-e Ma Ba‘da’z-Zuhur, p. ٨٨١ -٢

For information on the return (raj‘ah) of Imam al-Husayn (‘a), see the book, - ٣ .Setareh-ye Derakhshan (Bright Star), by my father, the late Ayatullah Tabasi

!day he will be raised up to life again

Addendum

point

The following are questions posed by one of the translators of this book and the :answers of the author to them

Question ۱

(Please explain hashr and nashr.(۱

Answer: Perhaps the hadith means that during the commencement of the Day of Reckoning, all human beings and other creatures will head toward Bayt al-Muqaddas (in Jerusalem) except those who were buried in Qum. In fact, those who would be admitted to paradise will enter it directly from Qum, for, as mentioned in hadiths, one .of the doors of heaven will be opened in Qum

Since "it is the day of the transformation of the world into another form," on the Day of Resurrection this world and all its contents will change and nothing will remain of .them. Perhaps, this is improbable

It is also possible that this hadith refers to the raj'ah or the purgatory world ('alam al-barzakh) in which the souls of all believers would assemble in Bayt al-Muqaddas except for those who were buried in Qum which would be a purgatorial heaven for .them

Question ۲

(What would be the status of jizyah during the time of Imam al-Mahdi ('atfs)?(۲

Answer: Of course, the hadiths quoted in that part of the book are related to the noble ,verse

(...حَتَّى يُعْطُواْ الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ)

(until they pay the tribute out of hand, degraded,"(۳..."

.and this is an indisputable part of Islamic law affirmed by all Muslims of the world

At any rate, perhaps it can be

.See p. ۵۲ -۱

.See p. ۱۳۶ -۲
.Surah at-Tawbah (or, Bara'ah) ۹:۲۹ -۳

said as an explanation that one of the reasons for abandoning their own religions and inclining to Islam would be as stated in the hadiths. On one hand, they would see that .if they embraced Islam, they would enjoy all the privileges of being Muslim

In addition to being exempted from paying the jizyah, they would also have a share in the public treasury. On the other hand, if they remained in their religions, they would suffer both a guilty conscience (for not accepting the truth after knowing it) and a financial burden (in paying jizyah). So, they would choose the first option and become .Muslims

Or, maybe there are other points and aspects of the hadiths which are beyond our .understanding

Question ۳

Why is making a profit off a believer unlawful and usurious, or discouraged and (reprehensible (makruh)?(۱

Answer: The unlawfulness and usuriousness of making a profit off a believer or its being discouraged and reprehensible (makruh) is related to the time of the establishment of the government of truth and the Islamic state of Imam al-Mahdi .(('atfs

Perhaps, at that time, such laws and regulations would be related to the conditions of the people and the market. It is also possible that it alludes to the psychological makeup of the people at that time which would naturally express itself in their commercial transactions with each other. As a manifestation of this psychological .makeup, the people would tend to avoid burdening others and gaining huge profits

Of course, any

.See p. ۱۵۱ -۱

of these conjectures might be true provided that the hadiths in question are indeed .authentic

Question ۴

Why will qatayi' (private estates) cease to exist during the time of Imam al-Mahdi ('atfs)?(۱)

Answer: In view of the fact that qatayi' here refers to the vast tracks of land registered under the name of a king or his agents, perhaps the hadith means that during his just government, Imam al-Mahdi ('atfs) will declare these land titles null and void, confiscate these tracks of land in favor of the public treasury and turn them .over to their original owners who are the masses or the popular government

Question ۵

The Commander of the Faithful ('a) said: "Woe unto him who destroyed you (Kufah Mosque)! Woe unto him who facilitated the way to your destruction! Woe unto him who built you with mud and baked clay, and changed the direction of Nuh's (Noah) ('a) qiblah!"(۲)

Was this expression a warning because of the reprehensibility of the material used in the reconstruction (mud and baked clay), or because of the action itself of destroying ?and reconstructing the mosque

Answer: Of course, it was because of the action itself of destroying and reconstructing the mosque. As recorded in history, it had been made up of woven reeds but during the rule of Mughayrah ibn Shu'bah, a notorious and staunch enemy of the Ahl al-Bayt ('a), in Iraq, it was rebuilt with mud and baked clay. Then, during the time of Ziyad ibn Abih, he destroyed and rebuilt

.See p. ۱۵۲ -۱
.See p. ۱۵۲ -۲

(the mosque with baked clay and acquired its foundations from Ahwaz.(۱

During the reign of Hajjaj ibn Yusuf in Iraq he totally destroyed it which was partly damaged at that time and rebuilt it. After that some of its walls were destroyed and rebuilt during the time of Yusuf ibn 'Umar ath-Thaqafi, a bloodthirsty, cruel and (tyrannical governor appointed by the Umayyad caliph Hisham ibn 'Abd al-Malik.(۲

Actually, the aforementioned hadith was a prediction by the Commander of the Faithful ('a) about the emergence of tyrant rulers such as Ziyad, Hajjaj, Yusuf ibn .'Umar, and others

Question ۶

Imam as-Sadiq ('a) said: "Husayn ('a), along with his companions who were martyred with him, will come and seventy prophets will accompany them just as Hadrat Musa was accompanied by seventy dispatched persons."(۳) Who would be these seventy ?prophets

Answer: These seventy prophets will accompany Hadrat Musa ('a) in visiting the House of Allah while performing Hajj,(۴) or they could be the seventy persons from among the community (qawm) of Hadrat Musa ('a) who demanded to see Allah and hear His voice at an appointed tryst (miqat), but when the manifestation of the divine glory came upon them, they fell down dead and were raised up to life again(۵) and while reaching the station of prophethood they would accompany Hadrat Musa ('a) during the time of Imam al-Mahdi ('atfs). It could also mean something else which is .beyond our knowledge and understanding

Du'a al-Faraj- Ilahi 'azuma'l bala'u

دُعَاءُ الْفَرَجْ - إلهی عظم البلاء

'Du'a

۱- Mu‘jam al-Buldan, vol. ۴, p. ۴۹۳.

۲- Sayr I‘lam an-Nabala, vol. ۵, p. ۴۴۲.

۳- See p. ۲۱۱.

۴- Bihar al-Anwar, vol. ۱۳, no. ۱۱.

۵- Surah al-Baqarah ۲:۵۵-۵۶; Surah an-Nisa’ ۴:۱۵۳; Surah al-A‘raf ۷:۱۵۵.

al-Faraj

(Invocation for the Advent of the Imam of the Age ('atfs)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Bismillahi ’r-rahmani ’r-rahim

In the Name of Allah, the All-beneficent, the All-merciful

إلهی عظم البلاء وبرح الخفاء

’Ilahi ‘azuma’l-bala’u wa bariha’l-khafa’

O my Lord! The calamity has aggravated; the absence prolonged;

وانکشف الغطاء وانقطع الرجاء ،

Wa’nkashafa’l-ghita’u wa’nqata‘a’r-raja’

The curtain of modesty has been lifted; hope has been curtailed;

وضاقت الأرض ومنعت السماء

Wa daqati’l-ardu wa muni‘ati’s-sama’

The earth has been narrow; and sky has been denied.

وأنت المستعان وإلیک المشتکی

Wa anta'l-musta'anu wa ilayka'l-mushtaka

And You are the One from whom help is sought and complaints are made

وعليك المعول فى الشده والرخاء ،

'Wa 'alayka al-mu'awwalu fi'sh-shiddati wa'r-rakha

.And in You we trust in the times of difficulty

اللهم صل على محمد وآل محمد

Allahumma salli 'ala Muhammad wa ali Muhammad

,(O Allah! Send blessings upon Muhammad (S) and the progeny of Muhammad (S

أولى الأمر الذين فرضت علينا طاعتهم

Uli'l-amri'l-ladhina faradta 'alayna ta'atahum

The possessors of authority whose obedience you have enjoined upon us

وعرفتنا بذلك منزلتهم ، ففرج عنا بحقهم فرجاً عاجلًا قريباً كلمح البصر أو هو أقرب

Wa 'arraftana bidhalika manzilatahum fafarrij 'anna bi-haqqihim farajan 'ajilan qariban kalamhi'l-basari aw huwa aqrab

And by that made us aware of their position. Then make open for us, by their truth, an .immediate opening, immediate as a wink or sooner

يا محمد ياعلى، ياعلى يامحمد

Ya Muhammadu ya 'Aliyyu ya Muhammad

!O Muhammad! O 'Ali! O 'Ali! O Muhammad

أكفيانى فإنكما كافيان وانصرانى فإنكما ناصران

Ikfiyani fainnakuma kafiyani wa'n-surani fainnakuma nasiran

.Suffice me both of you as both of you are sufficient

.Help me—two of you—for you are my helpers

يا مولانا ياصاحب الزمان

Ya mawlana ya sahiba’z-zaman

O

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!our Master, O Master of the Time

الغوث الغوث الغوث

,Al-ghawtha’l-ghawtha’l-ghawth

!Help! Help

أدركني أدركني أدركني

Adrikni adrikni adrikni

!Rescue me! Rescue me! Rescue me

الساعه الساعه الساعه

As-sa‘ata’s-sa‘ata’s-sa‘ah

!This moment! This moment! This moment

العجل العجل العجل

Al-‘ajala’l-‘ajala’l-‘ajal

!Hasten, hasten, hasten

يا أرحم الراحمين ، بحق محمد وآله الطاهرين

Ya arhama’r-rahimina bi-haqqi Muhammad wa alihi’t-tahirin

,O Most Merciful of the Merciful

.For the sake of Muhammad (S) and his holy progeny

Du‘a’ Imam al–‘Asr

دُعَاءُ إِمَامِ العَصْرِ)عج(

 Du‘a’ Imam al-‘Asr (‘atfs)

(Invocation of the Imam of the Age (‘atfs

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Bismillahi ’r-rahmani ’r-rahim

In the Name of Allah, the All-beneficent, the All-merciful

اَللّهُمَّ ارْزُقْنا تَوْفِيْقَ الطّاعَهِ وَ بُعْدَ الْمَعْصِيَهِ

Allahumma’rzuqna tawfiqa’t-ta‘ah wa bu‘da’l-ma‘siyah

,O Lord! Give us firmness in obedience, aloofness from sins

وَ صِدْقُ النِّيَّهِ وَ عِرْفانَ الْحُرْمَهِ

Wa sidqu’n-niyyah wa ‘irfan al-hurmah

.sincere intention, and the knowledge of all that is held with respect to You

وَ اَكْرِمْنا بِالْهُدى وَ الإِسْتِقامَهِ وَ سَدِّدْ اَلْسِنَتَنا بِالصَّوابِ وَ الْحِكْمَهِ

Wa akrimna bi’l-huda wa’l-istiqamah wa saddid as-sinatana bi’s-sawab wa’l-hikmah

,O Lord!) Bestow on us steadfastness, guidance and wisdom)

.and let our tongues speak the truth

وَامْلأْ قُلُوْبَنَا بِالْعِلْمِ وَ الْمَعْرِفَهِ

Wamla’ qulubana bi’l-‘ilm wa’l-ma‘rifah

.Fill our hearts with knowledge and learning

وَ طَهِّرْ بُطُوْنَنَا مِنَ الْحَرَامِ

Wa tahhir butunana min al-haram

.Keep us from filling our stomach with unlawful food

وَ الشُّبْهَهِ وَاكْفِفْ اَيْدِيَنَا عَنِ الظُّلْمِ وَ السَّرِقَهِ

Wash-shubhati wa’kfif aydiyana ‘ani’z-zulm wa’s-sariqah

.Keep our hands from oppressing and stealing

وَاغْضُضْ اَبْصَارَنَا عَنِ الْفُجُوْرِ وَ الْخِيَانَهِ

Waghdud basarana ‘ani’l-fujur wa’l-khiyanah

.Blind our eyes from witnessing immorality and debauchery

وَاسْدُدْ اَسْمَاعَنَا عَنِ اللَّغْوِوَ الْغِيْبَهِ

Wa’sdud asma‘ana ‘ani’l-llaghwi wa’l-ghibah

Block our ears from hearing absurd and undesirable talk

.as well as backbiting and malicious remarks

وَفَضَّلْ عَلى عُلَمَائِنَا بِالزُّهْدِ وَالنَّصِيْحَهِ

Wa faddal ‘ala ‘ulama’ina biz’zuhdi wa’n-nasihah

Let

.our scholars be endowed with piety and the ability of giving good counsel

وَ عَلى الْمُتَعَلِّمِيْنَ بِالْجُهْدِ وَالرَّغْبَهِ

Wa ‘ala’l-muta‘allimina bi’l-juhdi wa’r-raghbah

.Enable our students to devote themselves to their studies in right earnest

وَعَلى الْمُسْتَمِعِيْنَ بِالاِتِّبَاعِ وَالْمَوْعِظَهِ

Wa ‘ala’l-mustami‘ina bi’l-ittiba‘i wa’l-maw‘izah

.Let our listeners pay heed to what they hear and follow them sincerely

وَعَلى مَرضَى الْمُسْلِمِيْنَ بِالشِّفَاءِ وَالرَّاحَهِ

Wa ‘ala marda’l-muslimina bi’sh-shifa’i wa’r-rahah

,Bestow health and comfort upon the sick Muslims

وَعَلى مَوْتَاهُمْ بِالرَّاْفَهِ وَالرَّحْمَهِ

Wa ‘ala mawtahum bi’r-ra’fati wa’r-rahmah

,peace and mercy upon the dead Muslims

وَعَلى مَشَايِخِنَا بِالْوَقَارِ وَالسَّكِيْنَهِ

Wa ‘ala mashayikhina bi’l-waqari wa’s-sakinah

.honor and dignity upon our good ones

وَعَلى الشَّبَابِ بِالاِنَابهِ وَالتَّوْبَهِ

Wa ‘ala’sh-shababi bi’l-inabati wa’t-tawbah

.Let our youth repent for their lapses

وَعَلى النِّسَاءِ بِالْحَيَاءِ وَالْعِفَّهِ

Wa ‘ala’n-nisa’i bi’l-haya’i wa’l-‘iffah

.Make our women modest and chaste

وَعَلى الاَغْنِيَاءِ بِالتَّوَاضُعِ وَالسَّعَهِ

Wa ‘ala’l-aghniya’i bi’t-tawadu‘i wa’s-sa‘ah

;Bestow upon the rich the quality of humility and generosity

وَعَلى الْفُقَرَاءِ بِالصّبْرِ وَ الْقَنَاعَهِ

Wa ‘ala’l-fuqara’i bi’s-sabri wa’l-qina‘ah

;upon the poor, patience and contentment

وَعَلى الْغُزَاهِ بِالنَّصْرِ وَالْغَلَبَهِ

Wa ‘ala’l-ghuzati bi’n-nasri wa’l-ghalabah

;upon our warriors, victory and triumph

وَعَلى الاُسَرَاءِ بالْخَلاصِ وَالرَّاحَهِ

Wa ‘ala’l-usara’i bi’l-khalasi wa’r-rahah

;upon the prisoners, freedom from the enemy’s captivity

وَعَلى الاُمَرَاءِ بِالْعَدْلِ وَالشَّفَقَهِ

Wa ‘ala’l-umara’i bi’l-‘adli wash-shafaqah

;upon the rulers, justice and compassion

وَ عَلى الرَّعِيَهِ بِالاِنْصَافِ وَحُسْنِ السِّيْرَهِ

Wa ‘ala’r-ra‘ibah bi’l-insaf wa husni’s-sirah

.and upon the ruled, fairness and good conduct

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In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities

.in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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